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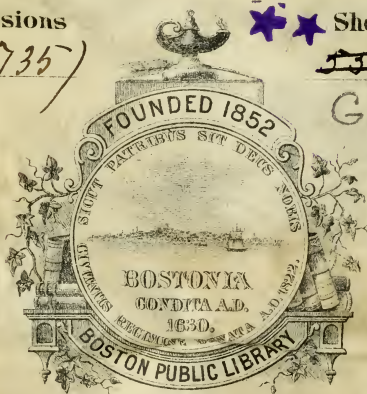
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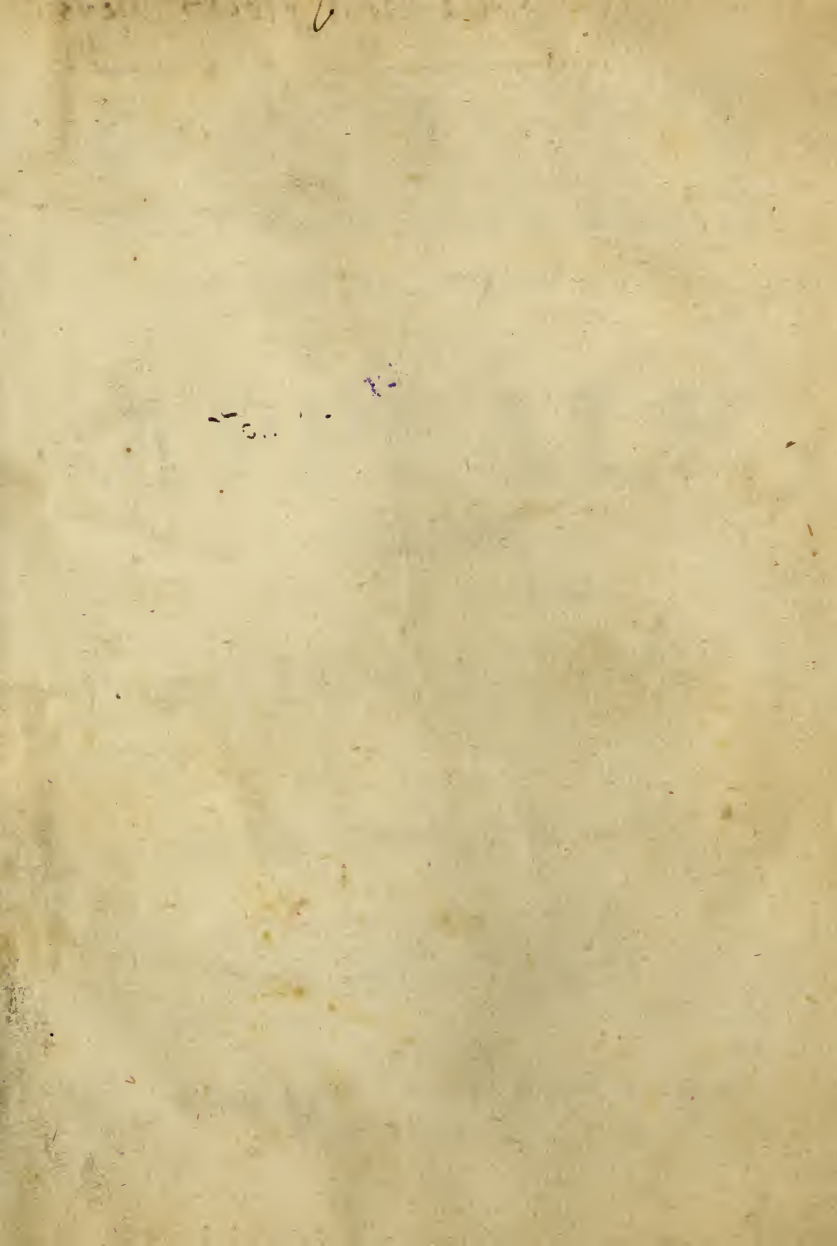
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Solus Deus p^rector meus
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APPELLO CÆSAREM.

A IVST
APPEALE
FROM
TWO VNIUST
INFORMERS.

BY
RICHARD MOUNTAGU.



LONDON,
Printed by *H.L.* for *Mathew Lownes.*

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TO HIS MOST
SACRED
MAJESTIE.

MOST GRACIOUS AND DREAD SOVERAIGNE,



*Ya Misſive, from
a Papist I am ſure,
and I ſuppoſe from
a Prieſt, I was not
long ſince forced
upon the Contro-
verſies of theſe
times, betweene the*

*Proteſtant and Romiſh Confeſſioniſts.
And becauſe it hath bin ever truly counted*

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a readier way for the advancement of Tⁱe-
ty, rather to lessen and abate, than to multi-
ply the number of many needless contentions
in the Church: therefore when I first under-
tooke to answer that very worthless Author,
The G A G G E R of all Protestants
mouthes for ever, I did it with a firmed
purpose to leave all Private Opinions, and
Particular Positions or Oppositions what-
soever, unto their owne Authors or Abbet-
tors, eyther to stand or fall of themselves;
and not to suffer the Church of England
to be charged with the maintenance of any
Doctrin which was none of Her own, pub-
lickely and universally resolved on. For we
are at a great disadvantage with our Ad-
versaries, to have those Tenents put and
pressed evermore upon us, for the Generall
Doctrin established in our Church, which
are but eyther the Problematicall Opinions
of

DEDICATORY.

of Private Doctors, to be held or not held
eyther way ; or else the Fancies many of
them of Factionous men , disclaimed and
censured by the Church, not to be held any
way. Such disadvantages bath This
Church too long endured : and out of just
indignation against this Gagger and his
Fellowes , I could not but so much the more
labour to vindicate Her Freedom ex pro-
fesso, and to assert Her (as far as I was a-
ble) unto Her owne proper, true, and anci-
ent Tenents , such as be without any doubt
or question, legitimate and genuine , such as
Shee will both acknowledge and maintain
for her owne. My direct dealing herein,
MOST DREAD SOVERAIGNE,
so reasonable, so necessary (as I supposed)
bath very much and highly discontented
some Private Divines, who desire to have
those Opinions , which are controverted a-

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mong our selves, to be taken and defended for the common and publicke Doctrine of the Church: but more especially hath it incensed those Classicall Puritans, who were wont to passe all their Strange Determinations, Sabbatarian Paradoxes, and Apocalyptical Frensyes, under the Name and Covert of The True Professors of Protestant Doctrine; supposing, as it should seeme, that in this case we were all lyable to the Statute, that is, bound to keepe and foster their Conceits as our owne Doctrines, because they have cast them upon Us and upon Our Church, like Bastards upon the Parish where they were borne, or Vagabonds on the Towne where they last dwelt, or were suffered to passe without due correction. Such Irchins it was necessary to disband, and send them away to shift for themselves, that our Mother the Church might

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might no more be troubled with them. And yet for this cause have some Informers Articled against me, and traduced me to the World for a Papist and an Arminian; though the world and themselves know, I flatly defied and opposed the One; and GOD in Heaven knoweth that I never so much as yet read word in the other. It was my happiness, MOST GRACIOUS SOVERAIGNE, that someane a Vassall as my poore selfe was sufficiently knowne to be nor So nor So, unto Him, who, if ever any of the Royall ranke, was indeed sicut Angelus Domini to discern, my late MOST SACRED LORD and MASTER of ever Blessed memory, unto whom that Information should have beene represented; by whom, in his most able and impartiall judgement, I had my *Quietus est,*

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and Discharge. But in regard their Clamours were so impetuous, and Accusations so divulged, it pleased HIS MAJESTY, out of that Goodnesse which was ever eminent in his most blessed disposition, not only to grant me leave humbly to Appeale from my Defamers unto His most sacred Cognisance in publicke, and to represent my just Defence against their Slanders and false Surmises unto the world; but also to give expresse order unto Doct. VVHITE the Reverend Deane of Carlile, for the authorising and publishing thereof, after it had beene duly read over and approved by him, to containe nothing in it, but what was agreeable to the Doctrine and Discipline established in the Church of England, whereof HIS MAJESTY was most tender. It was read, approved,
and

DEDICATORY.

and sent to the Presse accordingly. Since which time, it hath pleased the King of Kings to call Him unto Himselfe, and to Crowne Him with Glory and Immortality in Heaven, before I could returne the Booke into His Royall hands. But blessed for ever be the LORD GOD of Heaven, that hath preserved YOUR MAIESTY, and set YOU upon His Throne as King in stead of HIM, to goe in and out before his People in his Place, and to execute Judgement in YOUR FATHER'S room. What was then intended unto HIM, according to his Owne most Gracious and Royall direct appointment, I humbly crave leave upon my bended knees, to present unto YOUR MOST EXCELLENT and SACRED SELF; And in all lowly wise I cast both It and my Selfe, and the best

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*best Service I shall be able to do in GODS
Church, at YOUR MAIESTIES
feet, desiring no longer to live than I shall
be and continue a most conformable and
true member of this Church, and*

YOUR MAIESTIES

most loyall and faithfull

Subject and Servant,

RICHARD MOUNTAGU.



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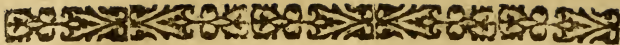
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E I N I S.



The Approbation.

I FRANCIS WHITE, *Doctor of Divinity, and Dean of Carlile,* by the speciall direction and commandement of His most excellent Majesty, have diligently perused and read over this BOOK, intituled, APPELLO CÆSAREM, A just Appeale from Two unjust Informers; by RICHARD MOUNTAGU: and finding nothing therein, but what is agreeable to the Publick Faith, Doctrine and Discipline established in the Church of England, I doe approve it as fit to be printed, Dat. 15. Febr. 1624.

FRANCIS WHITE.



APPELLO CÆSAREM.

AN

APPEALE

FROM

THE BRETHREN.

CHAP. I.

Of the Inscription which the

Informers made to their se-
verall Articles.

INFORMERS.

ERRORS *delivered by M. RICHARD*
MOUNTAGU in his Booke intituled
A new Gagg, &c. and published by Autho-
rity this present yeare, 1624.

MOUNTAGU.



Hese Informers, in this Fron-
tispice before their severall
suggestions, impliedly un-
dertake to make good *Three*
Assertions. *First*, that what-
soever They have challenged
and articted against in their
accusation, hath been in *terminis* so *Delivered* by

B

M^r.

M. R. MOUNTAGU in his book, as they have tendred it, and no otherwise. *Secondly*, that all particulars so designed by Them, and said to have beene delivered by Him, were *Published* by warrant of *Authoritie*. *Thirdly*, that all things so *Published*, and so *Delivered*, and by Themselves, the Informers, insisted on, and complained against, are *Errors* actuall in themselves; and so stand resolved and accounted of in the Doctrine of the Church.

The first of these three, that is to say, Whether, or not, whatsoever is so insisted on, as *Error*, hath beene so *Delivered* and *Published* as is suggested, must hereafter bee examined in convenient Time and Place. For haply all hath not beene so by Him *Delivered*, as They have surmised and informed: at least, not in that sense as is conceived. They may mistake his meaning: why not? For have they assistance of Infallibility annexed unto their conceipts; especially in a preste and short style by him ensued, and inclining to Scholasticall Character? Or they may wilfully mistake his meaning, to their owne advantage: for Faction and Affection are too frequently interessed in Oppositions. Or lastly, they may well enough bee guiltie of misreporting his words: I dare not trust their consciences in that point too farre. I know their Charitie is not too transcendent.

But for *Publication* by *Authoritie*, it may touch

touch them neerer than they are aware of. It is not unknowne not Authoritie, that Puritanicall Selfe-conceit, and Presumption, will square Law and Gospel too according unto that untoward Lesbian rule of their owne *Private Spirit*, and speciall opinion : and dare challenge any Authoritie, old or new, for *Errors*; preaching, publishing, maintaining *Errors*; viz. whatsoever doth not consort or run with the Tide of their *Private Spirits* motion. And it hath beene found by experience practised of such male-content maligners at States in being, Civill as well as Ecclesiasticall, that they seldome or never talke of anie misbe- ing, misordering, misdemeaning, in any point or case, but that ever and anon, directly or upon the By, they can lend a lash unto, or pinch up- on the credite of *Authoritie*, though most *Sa- cred*, that great *Cordolium* and Moate-in-the-eye unto popular irregularitie, and puritanicall pa- ritie, the Idoll of our *Godly Brethren*. It is more than probable, these Informers are of this stamp and making. I have bin told, and am assured, they are two *Grandees* of the faction; as great and turbulent, as most bee in the Dio- cesse of *Norwich* (which is not improbably thought to have of that Sect mo than enow.) They hold *Authoritie* interessed (as farre at least as connivency goeth) both for points of *Poperie* and *Arminianisme*, if they could bee proved his against whom they are objected.

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If it had not beene their purpose thus to have grated upon and galled *Authority* ; with little ado, by the addition of but one poor word, they might have amended and cleered all. Had the Information beene carried and conceived thus : *and SAID to bee published by Authority* ; the *Errors of Popery and Arminianisme*, if any were, must have laid all and every one hard upon M. MOUNTAGU, interessed alone : no reflection could have resulted, as now intentionally, upon *Authoritie*. For *Publication*, that gave life and living to these dangerous *Errors*, is said to bee precisely the Act of *Authoritie* ; which is more than countenancing them, in my understanding ; and I doubt not, according to their interpretation. Had this beene done, M. MOUNTAGU must have borne all alone : and, what had it been that Hee erred ? He who may erre, (*For in many things wee erre all*) but will be no Hereticke, especially against the Church of *England* ; to the doctrine whereof established, He hath more than once subscribed : and therefore disclaimeth all aspersions of *Poperie*, and is farther from it than any *Puritan* in the kingdome. He is indeed well acquainted with such Imputations, as *Papist* and *Arminian*, and I know not what, the ordinary language of our precise Professors, against any man that is not, as themselves, MORE FURIOSO Calvinista. And having had this measure often meted unto him from their verie great Zeale,

and

and very *no-Charitie*, hee could have been contented to have contemned their malice (the rather, because a Scold cannot any better way bee charmed than by contempt) : but because *Authoritie* was drawne in, to lye at the stake for *conniving* in points so dangerous (but God knoweth how); he could not possesse his soule in patience, but thought himselfe in duetie and in conscience bound to cleere those points from Error which he delivered, lest *Sacred Authoritie* might come in for Maintenance and Champettry, as they would have it. To come then to the *Inscription*.

Errors delivered, must be his Tenents and avowed Propositions, one way of these twain; eyther by Affirmation or Negation. For *Errare* (saith S. AUGUST. if yet our *Informers* and the Side regard what S. AUG. saith) *est verum putare quod falsum est, falsumque quod verum est, vel certum habere pro incerto; incertum pro certo, sive falsum sit, sive verum*. Howsoever, there passeth *omni modo* a resolution for the thing *erred* in, by Affirmation or Negation: So or not so. And therefore we cannot justly say, *He erreth*, or at all tax him for *Erring*, that neither denieth, nor affirmeth that which is imputed unto him; but only reporteth what he findeth. This is the case of M. MOUNTAGU in all, at least in the *major* part of these imputed *Errors*. Hee is but a Narrator of other mens opinions, suspending his owne judgement,

Enchirid. c. 17.

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sometime peradventure when hee should not have so done, out of a due respect unto Peace and Quietnesse in the Church, sufficiently already disturbed; and not the least by these *Brethren*. and also because hee would not stirre the Hornets neasts of men affected otherwaies.

Secondly, *Error* is *in rebus, non in personis*, respectively against something which is right; as being an aberration from a Rule. Now I demand of these so forward Informers, those *delivered Errors* by M. MOUNTAGU, and *published Errors* by *Authoritie*, against what *common Tenent* doe they offend? From what Rule are they an aberration? I doe not find it expressed by the Informers, Contrivers, or Subscribers, why, in what, against whose conclusions they are *erroneous*. Against some *Rule of Faith* they must bee, if *Errors* in Doctrine. I know none: I am told, of none; but the private opinions of the Informers, or some Classicall resolutions of the *Brethren*. Through all the severall XXI Articles, or what you will call them, of *Popery* and *Arminianisme*, I finde no other prooffe, but *Ipse dixit*: my words are related onely, and you must take them, upon M. YATES and M. WARD's bare words, to bee *Popery* and *Arminianisme*: for other prooffe you cannot finde, nor must expect. So Magisteriall are our Purer *Brethren*, those great *Rabbines* and *Doctors* in *Israel*; having annexed unto their Penns and Pulpits *infallibilitie* of judgement,

judgement, (it seemeth) as well as the Pope of Rome unto his chayre. Popular Spirits have evermore great opinion of their owne singular Illumination. And you shall ever observe, that each simple *Ignorante*, a classicall Dictator amongst the Covent, tendereth his owne dreames and conceipts, *Simulachra modis volitantia miris*, no otherwise but as Oracles upon their owne bare words. And such prevailing power have they upon their Profelites (none living but *Iesuites* so great as they) that their Sayings are held uncontroleable. And hence it is, that they vouchsafe us no prooffe in their so many false Imputations. Better Popery, I will abide by it, than any one proposition in M. MOUNTAGU. For what difference betwixt their Dictates and Papall Decisions? an abortive *Embryo* of the much groned-for Monarchie of our Puritanicall Parochiall, would-be Popes over *Kings* and *Kesars*, and *All that are called Gods*.

Error then is ever against a rule. In points of Faith *Error* is, or should bee, against the *rule of Faith*. Scripture is, they will not deny, the *rule of Faith*, as proceeding from Revelation divine, the true *Constat* and Canon of Faith and Manners. It is granted, aberration from Scripture is *Error*. The farther aberration, the greater *Error*. Bring mee in any one point, or all points, to this *Rule*: Tye mee to it: Try mee there. *Submitto fasces*, I fall downe and adore it: I would not, I will not swerve from it.

But

But put the case, in application of any Question unto that *Rule*, there be dissenters; that I say one thing, the Informers another, the Collectors a third: and in conclusion there bee *quot homines tot sententie*; how many men, so many minds. For the true and exact decision thereof, what shall we do? First, in equity no man is to be his owne carver: and, *Opinionibus vulgi in errorem rapimur*. Popular positions are not ever passable. Nay, rather most commonly it is true, that *Populus dicit, & ideo errat*. Now Private Spirits are of much weaker assurance: therefore all that are not unlearnedly madde, or insolently wedded unto their owne wills, grant, that as the Church is *Custos regula*; so doth it of right apply *Examinanda* unto that *Rule*. The Church universall in generall causes; each particular and private Church, for speciall and particular and territoriall questions and *querees*. These Informers against M. MOUNTAGU'S Errors, unto what *Rule* will they stand? or whither doe they appeale? I disclaime, as incompetent, Popular Cantonings of dismembred Scripture, and Private Interpretations of enforced Scripture. I will not bee put over unto Classicall decisions, nor that Idoll of some mens Reformation, unto any Prophetickall determinations in private Conventicles after Lectures. For when departed *The Spirit of God* from mee, or any other conformable Minister of the Church of *England*, to speake unto them? But because the doubts

doubts hang in the Church of *England*, unto the *Publicke* Doctrine of the Church of *England* doe I appeale, contayned in those *two* authorised and by All-subscribed *Bookes* of the *Articles* and *Divine Services* of the Church. Let that which is against them, on Gods name, be branded with Error, and as Error be ignominiously spunged out: let the Author be censured, as he well deserveth, by Authority; if there be any thing in that much maligned book of M. MOUNTAGU, either against the *Rule* immediate, the *Word of God*, or against the *Rule* applied or expounded in the *Dictates* of the *Catholick* Church in general, or the *Tendries* of our *English* Church in particular. If I so be taken with the fact, or evidence be cleer against me, or I be convicted *per testes idoneos*, to have erred thus, I will recall and recant whatsoever is so exorbitant; and further, will deal so with my owne writings as they did with their curious books, *Act. 19. 19. Qui primas non habui sapientie, modestie & pœnitentie habebø secundas.*

But to come at length upto, and joyne issue with this Information. Upon the Endictment, I pleade, *Not guilty* of both Accusations, of *Arminianisme* and *Popery*, and call therein for tryall for it by God and my Countrey; the *Scriptures*, as the *Rule of Faith*; the *Church*; interpreting and applying that *Rule* from time to time, against all Novellers: and *signanter* unto this *English* Church, against *Forreyners*. Dare any of the *Brethren* joine issue with mee upon this?

Absq̃ hoc. They dare not. But to close with them first in Generall, then in Particular; for *Arminianisme* at large, & *Arminianism* in the severall parts.

I disavow the name and Title of *ARMINIAN*. I am no more *Arminian* than they *Gomarians*; not so much in all probability. They delight, it seemeth, to bee called after mens names. for anon they sticke not to call themselves *CALVINISTS*: which Title, though more honorable than *Gomarian* or *Arminian*, I am not so fond of, or doating upon, but I can be content to leave it unto those that affect it, and hold it reputation to bee so instilled. I am not nor would be accounted willingly *ARMINIAN*, *CALVINIST*, or *LUTHERAN*, (names of Division) but a *CHRISTIAN*. For my Faith was never taught by the doctrine of men. I was not baptized into the Beliefe, or assumed by grace into the Family of any of these, or of the Pope. I will not pin my Beliefe unto any mans sleeve, carry he his head never so high; not unto *S. AUGUSTINE*, or any ancient Father, *sedum* unto men of lower ranke. A *CHRISTIAN* I am, and so glory to be; only denominated of *CHRIST IESUS* my Lord and Master: by whom I never was as yet so wronged, that I could relinquish willingly that royall Title, and exchange it for any of his meniall servants. And further yet I doe professe, that I see no reason why any member of the Church of *England*, a Church every

ry way so transcendent unto that of *Leyden* and *Geneva*, should lowt so low as to denominate himfelfe of any the most eminent amongst them. But as those two Townes and States, next unto God, have stood by supportance of the Crowne of *England*, for *esse* and *benè esse in Temporalibus*; so likewise if CHRIST IESUS must needs be divided, both One and Other, even the most eminent in one and other, ought to take name rather and denomination of Us or some of Ours, than wee be nicknamed ARMINIANS or CALVINISTS of some of them. *Indignor*, I avow for my owne part, to doe it; and will not doe my mother that wrong to admit it, *nedum* to seeke it.

Againe, for ARMINIANISME, I must and doe protest before God and his Angels, *idq; in verbo Sacerdotis*, the time is yet to come that I ever read word in ARMINIUS. The course of my studies was never addresssed to moderne Epitomizers; but from my first entrance to the studie of Divinity, I balked the ordinarie and accustomed by-paths of BASTINGIUS'S Catechisme, FENNERS Divinitie, BUCANUS Common places, TRELCATIUS, POLANUS, and such like; and tooke my selfe to *Scripture* the *Rule of Faith*, interpreted by *Antiquitie*, the best *Expositor of Faith*, and applyer of that *Rule*: holding it a point of discretion, to draw water, as neer as I could, to the Well-head, and to spare labour

AN APPEALE

in vaine, in running farther off to Cisternes and Lakes. I went to *enquire*, when doubt was, *of the dayes of old*, as God himselfe directed me; and hitherto I have not repented me of it. I have not found anie Canon, Order, Act, Direction in the Church of *England* against it; for it I have found many. I never held it wisdome to tyre my selfe with hal-ling and tugging up against the streame, when with ease enough I might, and with better discretion should, *secundo flumine navigare*. We know, the further the current is, the more muddy, troubled, and at length brackish the water

is. ^a CALLIMACHUS said well,

α. Ασυνείη πο-
ταμοίς μέγας
ῥόθ', ἀλλὰ τι
πολλὰ
Δύματα γῆς
καὶ πολλὸν ἔρ-
υδαπὶ σύρρετον.
ἔλκεν, Hym. 2.

Affyrus magnam Euphrates vim voluit aquarum :
At multâ illuvie, fædâq; it turbidus ulvâ.

IF ARMINIUS in Tenents agreeth unto Scripture plaine and expresse : if he hath agreeing unto his opinions the practice, tradition, and consent of the ancient Church, I embrace his opinions; let his person or private ends, if hee had any, alone: I nor have nor will have confarreation therewith. If CALVIN, so farre in account and estimation before ARMINIUS, dissenteth from Antiquity and the universall ancient Church, I follow him not. No private man, or peculiar spirit ever did, or ever shall tyrannize upon my Beliefe. I yeeld only unto God and the Church.

Church. Nor doe I wrong CALVIN, or any other in this, more than they have wronged the ANCIENT FATHERS. So much in generall for ARMINIANISME: now to particulars. imputed by the *Informers*.

CHAP. II.

OF S. PETER'S FALL.

INFORMERS.

Touching the Doctrine of Finall Perseverance, *these are his words*: AS S. PETER was a private man, Christ did pray for Him, that though his Faith fell totally for a Time, yet it might not fall eternally.
CHAP. 8. FOL. 64.

MOUNTAGU.

Touching the doctrine of *Finall Perseverance*, I took not upon me to Touch it, much lesse to Determine it all. I doe not there mention it, or meddle with it. I grant, these words remembred by the Informers, are found in my Booke in the quoted place of *fol.* and *chapt.* and no words than these, to make up a perfect period; which they have dismembred to their owne behoofe. My words indeed are these. *Your Masters* (and my

addresse is unto the *Gagger* touching his *Romish* Teachers onely) consider S. PETER two wayes, even in this Prayer made for him by our SAVIOUR. as a Private man, as a Publicke person; or, as they love to speake, as Head of the Church. As a private person, CHRIST did pray for him, that though his Faith fell totally for a time, yet it might not fall eternally and for ever, as IUDAS failed and fell: and hee was heard in that he prayed for. These are my words in publick Record. But can you say they are mine in due consideration, that is, *ex animi sententiâ* delivered? For all have reference, by as good Logick as ever PETER RAMUS taught you in *Cambridge*, unto those words, *Your Masters, &c.* and so, *and te novè*, as Artists speake, must all and every passage be conceived. Not any man but Partiaries would have taken them spoken *Dogmaticè*, in course of determined resolution: but *Diegeticè*, by way of Narration onely; reporting the proposals of some *Romane* Disputers, not my determination for and in the point. But let them bee mine absolutely every way. Yet secondly, any ingenuous Reader might conceive, that they are not Assertive, thus, *His Faith did fall*: but only Suppositive, *Though his Faith did fall*. In effect thus: To put the case that S. PETER fell away totally for a Time, from GOD and CHRIST, in denying CHRIST; yet hee fell not finally and for ever: for he recovered footing and

fastnesse againe, and held it out constantly unto the last, Why this, admitted an Error, should bee reputed an *Error* of mine, I cannot see. For though it be *Published*, it is not *Delivered*; onely supposed, related, and no more. It may bee a custome amongst the *Informers*, and others of that Tribe, to dictate to their Popular Auditories out of their Pulpits, *tanquam de tripode*, though it be *quicquid in buccam*, and the same to be received upon their bare words, as divine Oracles. whereupon they need not make any suppositions, put no cases to bee demurred on, seeing they are *ubique* and *in omnibus* peremptory, resolved, and conclusive. But with us it is not so; we are not so happy to have our bare words passe: we must prove what wee speake, and well is it if so, and then, we finde credence. They and the *Iesuites* are rare men, to leade mens Faith and Beleeefe so in a string. In this passage against me (it being *ad oppositum*, and they like enough to bee demanded Prooves for what they say) all their accusations of *Arminianisme* and of *Popery*, though they bee false and slanderous, yet are they Magisteriall. You cannot finde so much as any one proove annexed unto any of the imputed *Errors*, or brought in to manifest, *Ideo* this or that is an *Error*. Their Stile runneth, *These are his words*: or, *Thus he writeth*, &c. supposing all men will, at least should, take it upon their words, That what he

hee so writeth, is an *Error*. Such Illuminates are our *Classicall Brethren*. May they be intreated a little to descend from this their Chaire of Infallibility, and yeeld somewhat, according unto reason, by producing that Rule against which *touching Finall Perseverance*, the words produced, if so be they are mine every way, to all intents and purposes, doe offend, and for which they may justly bee stiled *Errors*. The Rule produced; upon tryall and application, M. MOUNTAGU must cyther stand or fall. Till then, he appealeth to all indifferent censures, for suspension of their judgments concerning *Errors* thus by him *Delivered and Published by Authority*.

In the *Interim*, to come somewhat neerer unto the *Error* heer informed against. Doth ARMINIUS maintaine touching finall *Perseverance*, (you must tell mee, my good *Informers*, for I have not read him) that sometime the Called and Elect of God, the Chosen ones and Iustified by Faith, such as S. PETER was, though they doe fall *totally* for a Time, shall yet recover necessarily againe, and not fall away *finally*, or for ever? If this be *Arminianisme*, and so his conclusion, then therein He holdeth with ARMINIUS. But I have bin assured, that ARMINIUS did hold as the *Lutherans* in *Germany* doe, not only Intercision for a Time, but also Abscission and Abjection too, for ever. That a man Called and Iustified

ed freely through the grace of G O D in C H R I S T, might fall away again from Grace *Totally, finally*, and become a cast-away, as I U D A S was, for ever. For S. P E T E R (upon admission of this Passage, as your selves have related it in your calumniatory Information) by M. M O U N T A G U's conclusion, did not, could not fall *finally*; for C H R I S T prayed for him, that he might not fall; and C H R I S T was ever heard in that hee prayed for. So that out of your owne mouthes, M. M O U N T A G U is acquitted of *Arminianisme*: for if He say any thing to the point, it is, that S. P E T E R could not fall *finally* from Faith, nor lose it for ever irrecoverably. For, say you, These are his words, *Though S. P E T E R fell totally, he fell not eternally*, that is, hee recovered and persevered unto the end. and so *touching small Perseverance*, at least, He teacheth, in your own confession, no otherwise than your selves do. Thus *Pure* malice and indiscreet zeale make men many times lose their witts they know not where.

I adde, if M. M O U N T A G U be an *Arminian*, you are rather *Papists*: for I demand, In denying and forswearing C H R I S T, did S. P E T E R fall, or did he not fall? If abnegation, and abjuration, and execration will inforce a fall, he did. Now if he *fell*, he needs must fall *totally* or *finally*: for *Cedo tertium*, a man falleth not, who is not off or down from the Place

or Station which he had, wherein he stood. He may slip, slide, stumble, bend, or what you will: but if he fall, his holdfast was gone, his footing lost. hee is not *ubi erat*, nor *uti erat*; *statu* nor *gradu* the same he was before. Now then, in such deniall, S. PETER, did hee fall, or did he not fall? You must answer directly, for anie thing I see, that he did not fall. For you informe against M. MOUNTAGU for *Delivering* this *Error*, that with ARMINIUS he holdeth, S. PETER *fell*; against the Doctrine of *finall Perseverance*. So that, avoid it if you can, you come up and home unto our Gagger, a professed *Papist*, in this point of *Popery* by him maintained; S. PETER's *faith did not faile*: and so subscribe unto BELLARME a Champion of *Popery*, whose resolution concerning that Text of Luc. 22. is, that *b Dominus duo privilegia impetravit PETRO; unum, ut ipse non posset unquam veram fidem amittere, quantumvis tentaretur à Diabolo*. Hee was but tempted, he lost not Faith. *PETRO enim Dominus impetravit, ut non posset unquam cadere, quod ad fidem attinet*. Iust your Puritan Doctrine for *finall Perseverance*. Better *Popery*, than any delivered by M. MOUNTAGU.

*b De Rom. Pon.
lib. 4. cap. 3.*

CHAP.

CHAP. III
Of the losse of Faith and
Iustification.

INFORMERS.

ANd againe ; Iustification being in an instant, may estsoones be lost againe ; why not ? and so a separation of Faith and Love. CHAP. 8. FOL. 146.

MOUNTAGU.

ANd againe, what is *losse of Iustification*, acquired or received, eyther in an instant, or in longer processe and tract of time, unto *Finall Perseverance* and continuance unto the end ; if that which so is, or may be lost, be againe recovered or restored, and upon reparation be so warily kept, that it be lost againe no more for ever ? Doe you find in M. MOUNTAGU any thing unto the contrarie ? You doe not : therefore say I, you cannot charge him so. For you would not spare him, did he lay open unto taxing. That which hee hath, may haply touch upon *Losse of Faith*, but not strike at *finall Perseverance*. which is in regard of *consummation*, not in respect of meere *continuation* ; and may bee after one, moe, many falls and recoveries againe by

Grace. *Multi dantur ad gratiam recessus* : hee that falleth to day, may rise againe to morrow, hold out unto the end, receive the reward of Righteousnesse, in *finall Perseverance* bee crowned with glory and immortalitie. I say no more than you have subscribed if you look unto it : *After we have received the HOLY GHOST, wee may DEPART FROM GRACE given, and FALL into Sinne, and by the grace of GOD wee may arise againe, and amend our lives,* Artic. XVI. *Nec beatum dixeris quenquam antemortem; quamdiu enim vivimus, in certamine sumus: quamdiu sumus in certamine, nulla est certa victoria,* was Catholick Doctrine of old.

c Artic. 16.

But heer also, as in the former passage, these *Informers* mistake me for their owne advantage : for I speak but only *representatively*, according to the opinion and Tenent of the *Roman Schooles*. I appeale unto their Honesty, at least wise Knowledge ; are not my wordes laid downe directly thus : *For in YOUR opinion, Iustifying faith may diminish, and may be abolished and lost. Now Iustification being in an instant, &c.* If in *their opinion* it may be lost, namely faith which justifieth ; then Iustification, which is an Effect of faith, may also bee lost ; and may bee recovered after such losse. For things transitory are in a like habitude unto being, and not being ; may cease to be, and be againe. After such losse of Faith and Love, transitory in *their opinion*, they againe may re-

vert.

vert and finde a being, but yet still in *their opinion*. So all heer *Delivered*, *Errors* or not *Errors*, so or so, is still in *their opinion*, not the iudgement specified of M. MOUNTAGU. My goodly Brethren, this is no faire play, to fasten that on me, as my *Affertion*, which precisely I *relate* from anothers mouth; which I remember not but as the Doctrine of the Church of *Rome*; and upon that *their* Doctrine by *Them* maintained, by *Him* related, doe inferre against a *Papist*, a plaine *Non sequitur* from his owne Tenents, unto an inconsequent Argument by *Them* inferred and opposed against the true and Catholick doctrine of the Church of *England*, touching Iustification by Faith alone.

CHAP. IV.

OF FALLING FROM GRACE:

The Tenet of Antiquity therein. The doctrine of the Church of *England* in the 16th Article, the Conference at *Hampton Court*, the Book of *Homilies*, and the publick *Liturgie*.

INFORMERS.

AND againe: Some hold that Faith may be lost totally and finally, which is in-

deed the Assertion of Antiquity. The Learnedst in the Church of ENGLAND assent unto Antiquitie in that Tenet : which the Protestants in GERMANIE maintaine at this day, having assented unto the Church of ROME.

MOUNTAGU.

A*ntiquum obtinent* : These men are still the same ; Calumniators , and runne still along with all one indirect dealing. Their Information in direct tearms standeth thus : To make report, and no more but to make report of *Arminianisme* (if yet it be *Arminianisme* which is reported) is, in point of opinion, to bee an ARMINIAN ; in point of *Arianisme*, with these men, to be an ARIAN : for M. MOUNTAGU in this case hath done no more. The very suggestion, as it is by themselves heere rendred, howsoever patched up of shreds cut out from severall parts, and laid together againe for most advantage to their calumnation, will yet speak no further, but onely to this purpose. For themselves set it down, in stile not of *Position* but of bare *Narration*, with these tearmes of *Some hold ; It is the assertion ; The learnedst assent unto, &c.* So that admit the points related were pure-pute *Arminianisme*, yet so long as the Relator passeth no consent upon them (I
appeale

appeale unto your owne, though never so much Cheverellized consciences, my good Calumniators) can there be inferred a just accusation? If so, upon as good ground, in these tearmes, I can informe against the most precise *Puritan* in the Kingdome, for as good *Popery* as any BELLARME hath; any, for as perfect blasphemy with the Tongue, as ever *The foole said or conceived in his heart*. I demand, can you finde any assent of mine annexed? nay, finde you not rather assent denied? Have you not read in that Passage these words, which any honest plaine man would have cast into the *Information*, but your selves; I DETERMINE *nothing in the question* POSITIVELY? If you did not see nor reade them, your eyes were not your owne. If you read them, but marked them not, your wits went on wooll-gathering at that instant. If you read and marked them, and yet did conceale them, what became of your honesty in the *interim*? You foully abused the world with false *Informations*. Your deserts therefore I meddle not with: onely I observe two pretty *Presbyterian* tricks of *Leggerdemaine*; First, to alter the property, by changing the state; as if it were asserted and assented to, which is barely related, and no more. Secondly, to conceale that which is Positive, and would discharge Mr. MOUNTAGU from your calumination, and leave a just

just taxation upon your selves. For hee that professeth *Hee doth not* DETERMINE, as Mr. MOUNTAGU in expresse and precise words doth, in my Logick, cannot bee said to consent nor concurre in opinion for himselfe, but meerly suspendeth his judgement in the case, and leaveth it indifferent, and as he found it.

But this is not all. I must yet convent your honesty somewhat further. You have laid together into one *Cento* things broken and dismembred like ABSYRTUS's limbs ; such as in my Answer unto the *Gagge* do not cohere nor ensue, nor follow instantly upon each other. If the *Gagger* or his Copescmates had dealt thus with me, I would have cast in their teeth forgery and false-play, and what not ? But you (my deare Brethren) are men of another stamp (and yet hard to say, *whether barrell better herring*), I hope you did it out of simplicity, with a good charitable *pure* intent to promote and set forward the *Holie Cause* ; not of *Puritanicall* refined malice. So I take it. And yet for my owne discharge (*Charity*, you knowe, and practice, *beginneth at home*) take it not ill, if I lay your dealing to open view.

The *Romish Gagger*, whosoever he was, laid downe his Proposition, as hee would have it conceived, against the *approved* and established *Doctrine* of the *Church of England* ; not against
any

any either *private fancie*, or more publick opinion of any *Faction* on foot, or *Sect* prevailing in the *Church of England* : yet that hee might play fast and loose (a fashion ordinary with those of his party), hee proposeth the imputation in ambiguous & involved tearms. In my Answer, because I would draw the Question unto an issue, and rightly state it, I was to difference Opinions confounded by the *Gagger*, which in and touching this Subject are not a few, concerning the losse of, and falling away from faith ; and therefore in the conclusion came home to distinguish them thus : *Some suppose that Faith cannot bee lost either totally or finally : some, that totally, but not finally : some, that both totally and finally ; which is indeed the opinion of Antiquity and of your Schooles. Some, perceiving the Current of judgments, for the losse thereof both totally and finally ; and withall considering the, at least, probability of Scriptures therefore, put in a new distinction of God and Man, of first and second causes of Iustification.* Having reported these distinct and severall opinions of elder and moderne Divines, without naming the Parties, which I could have done without enlarging upon Particulars, no difficult thing ; I demand of the *Gagger*, who in ambiguities lurketh *post aulaa*, which of all these waies will you have the Proposition to be understood, that Faith may bee lost, &c? and so come up unto him thus : You
E mean,

meane, it may bee lost both totally and finally in regard of GOD, who made no such absolute irrelative decree; as also in respect of second causes, in man, without him, about him, against him. All this is there, as any man may perceive, by way of bare narration. And then, for my owne opinion, I conclude thus: *I DETERMINE nothing in this Question POSITIVELY; that is, neither for TOTALLY nor FINALLY, nor TOTALLY and FINALLY; nor, nor TOTALLY nor FINALLY; not with reference unto GOD, unto Man, unto second Causes; but leave them all as I found them, unto their AUTHORS and ABETTORS: resolving upon this, Not to go beyond my bounds, the consented, resolved, and subscribed ARTICLES of the Church of England: in which, nor yet in the Booke of COMMON PRAYER and other DIVINE OFFICES, is there any Tye put upon me, to resolve in this much-disputed Question, as these Novellers would have it: for, if there be any, it is for possibility of totall falling, as we shall heare anon. Thus standeth this Passage dismembred, mis-shaped, and abused by my Opposers to their advantage and small reputation, for dealing in the case so insincerely and calumniously in their Informations.*

And concerning the Particulars; Wherein: whom have I mis-reported? If I can bee convicted, I will reverse it. They will not contest

test for the *Roman Schooles*, I know; as little for the *Lutherans*, I suppose. It is confessed on all hands, that *they* hold *falling from grace*, and *losing of faith* had, and detest the contrary opinion as hereticall. For the Tenet of *Antiquity* I cannot bee challenged. S. AUGUSTINE, and after him S. PROSPER, affirme more than Mr. MOUNTAGU hitherto hath done. *Lib. de Boz. Persev. CA. 6. Si autem regeneratus & justificatus in malam vitam suâ voluntate relabitur, iste non potest dicere, Non accepi; quia ACCEPTAM GRATIAM DEI, suo in malum libero AMISIT arbitrio. Ibid. CA. 13. Credendum est, quosdam de filiis perditionis, non accepto dono perseverandi usque in finem in fide, que per dilectionem operatur, incipere vivere, & aliquandiu IUSTE & FIDELITER vivere, & POSTEA CADERE, &c. IDEM de Civ. Dei. XI. XII. Licet sancti de suâ Perseverantia premio certi sint, de ipsâ tamen Perseverantiâ suâ reperiuntur incerti. Quis enim hominum se in actione profectûque justitiæ perseveraturum usque in finem sciat, nisi aliqua revelatione ab illo fiat certus, qui de hac re justo latentique judicio, non omnes instruit, sed neminem fallit?* PROSP. Resp. 7. ad Cap. GALLORUM: Ex REGENERATIS in CHRISTO IESU quosdam, RELICTA FIDE & p̃ys moribus, APOSTATARE A DEO, & impiam vitam in suâ AVERSIONE finire, multis (quod dolendum est) probatur exemplis. But the greatest question will

be concerning the *Learnedst in the Church of England*, said to *consent unto Antiquity* in this case of *falling away from grace*. Where first I will not deny, but that *Many in the Church of England*, reputed *learned*, are of that opinion, that *Faith had cannot be lost*. But if it shall appeare, that the contrary Tenet is the PUBLIC DOCTRINE of the CHURCH of *England*, then I have not wronged *private men*, in making this comparison between them, and Those whom themselves will acknowledge to be their Superiours both in learning and authority. Now, to give them all due satisfaction, which may thinke themselves wronged by my comparative speech, I argue as followeth.

They were the learnedst in the Church of England, that drew, composed and agreed the ARTICLES in 52. and 62. that ratified them in 71. that confirmed them againe in 604. that justified and maintained them against the Puritans at Hampton Court; that have read and subscribed them at their Induction unto Benefices, and Consecration unto Bishopricks; that penned the Homilies read in Churches.

But all these have, and all such doe assent unto Antiquity in this Tenent, and subscribe it truely or in hypocrisie.

Therefore I may justly avouch it, The learnedst in the Church of England assent therein to Antiquitie.

The

The *Major* I suppose no man will question. The Informers themselves are peradventure within that Pale. The *Minor* I make good particularly, and will prove it accordingly *obsignatis tabulis*. In the forenamed XVI. ARTICLE we reade and subscribe this : *After that we have received the HOLY GHOST, wee may DEPART AWAY FROM GRACE, and FALL into sinne, and by the Grace of GOD we may rise againe, and amend our lives.* Now let me ask the question, Have you subscribed this *Article*, or have you not ? If you be Beneficed men, you have *read* it and *subscribed* it, *professed* your *assent* and *consent* thereto, before GOD and his CHURCH, or else by *Act of Parliament* you have *forfeited* your *spirituall promotions*, and are *deprived IPSO FACTO* within *two moneths*. If so ; then have you subscribed that *Arminianisme* which you impute as an *Error* unto me. Haply you will be of his minde, one of your Tribe, who when he was told what hee had *subscribed* (for, poore ignorant man, he understood it not) protested he would teare his *subscription* if he could come by it ; and so would have lost his Benefice : which few of you will doe, if it be a Good one, for conscience sake ; marry for a Poore one you will not stick. Haply you will quarrell the Sense of the ARTICLES : but then you must remember, that the plaine words sound to the meaning for which I have produced

them, and that untill the CHURCH it selfe expound otherwise, it is as free for me to take it according to the letter, as for you to devise a figure. The ARTICLE insisteth upon men *Iustified*, speaketh of them *after Grace received*; plainly avoucheth, *They may fall away, depart from that state which once they had, they may by Gods Grace rise againe, and become new men: Possible, but not Certaine or Necessary.* But the meaning by you assigned cannot be good, being allied unto the stocke you are: for by your Tribe, the true meaning of the ARTICLE, and the Doctrine there *Delivered and Published by Authority*, eyther originall or derived, primary or secondary, was upon this very point challenged as *unsound*, because against the current of their *Institutions*. And had *Arminianisme* then been a nickname, the challenge without doubt had fastned there: but challenged it was in this Sense as *Unsound* at the Conference of *Hampton Court*, by those that were Petitioners against the Doctrine and Discipline established in the Church of *England*. And being so challenged before *His sacred Majesty*, was then and there *Defended*, maintained, avowed, averred for *True, ancient, justifiable, good and Catholick*, by the greatest Bishops, and *learnedst Divines* then living in this Church, against that absolute, ir-respective, necessitating and *fatall Decree* of your new *Predestination*; stiled by you, *The Doctrine of*

of YOUR DIVINES, *commonly called* CALVINISTS: as indeed it is YOURS, being never heard of in the world but of late; but stiled then and there by the Lord Bishop of *London*, Dr. BANCROFT, in publick audience, with much vehemencie, without any check, dislike, distaste, dissent (for we reade of none) a *desperate* doctrine of *Predestination*. At what time also that Reverend Prelate, and most accomplished Divine (whose memorie shall ever be pretious with all good and learned men) the late Bishop of *Norwich* then Deane of PAULS, Dr. OVERALL, upon some touch, by occasion of mentioning the ARTICLES of LAMBETH, did relate unto his most SACRED MAJESTIE those concertations which himselfe had sometimes had in *Cambridge* with some Doctors there, about this very point of *Falling from Grace*; and that it was his Tenet, and had beenc, *That a justified man might FALL AWAY FROM GRACE, and so ipso facto incur GODS wrath; and was IN STATE OF VVRATH and DAMNATION, untill he did recover againe, and was renewed after his fall*. At which time, that Doctrine of the Church of *England* then quarrelled, now stiled *Arminianisme*, accused of Noveltie, slandered as pernicious by these *Informers* and their *Brethren*, was resolved of and avowed for True, *Catholick*, ancient and Orthodox, by that Royall, Reverend, Honourable and learned SYNOD. The Booke is extant (published by warrant, and re-published by command.

mand this present yeer) of the Proceedings at that *Conference*, which will averre all that I say for truth against you heer. See the Book.

And for explication of that *Authorized* and *Subscribed* doctrine, there is an *Homilie* in the Booke of *Homilies* first composed and published in King EDWARD's time, approved and justified in Parliament in Queene ELIZABETH's daies, and *Authorized* againe of late to be read in Churches, entituled OF FALLING AWAY FROM GOD. Which very TITLE is sufficient warrant for the *Doctrine* or *Error* in this point imputed to M. MOUNTAGU. But that which is Delivered in the *Homily*, will justifie Him unto the full: for the *Homily* doth throughly and wholly insist upon the *Affirmation*, That FAITH *once had may againe be* LOST. Out of the first part of that *Homily*, you may take this (my good Informers) for your edification : *whereas* GOD hath shewed unto all them that TRULY do BELEEVE his Gospell, his face of mercy in CHRIST IESUS : which doth so enlighten their hearts, that they be TRANSFORMED into his Image, be made PARTAKERS of the heavenly light, and of his HOLY SPIRIT ; be fashioned unto him in all goodnes requisite unto the CHILDE of GOD : So if they doe afterward NEGLECT the same ; if they bee unthankfull unto him ; if they order not their lives according to his doctrine and example,
and

and to the setting forth of his glory, hee will TAKE FROM THEM his holy word, his KINGDOME whereby hee should raigne in them, because they BRING NOT FORTH THE FRUIT that he looked for. Can your Learning and Understanding make any other construction of these words, than that a man may FALL away FROM GRACE; become NO childe of GOD at all? If you can, advance, and teach mee that which passeth my poor apprehension. They were TRULY called, that did TRULY beleeve; they were justified by faith, that were so called, as I conceive it; that beheld the face of GOD'S mercie in CHRIST; that had their hearts so enlightened with GOD'S SPIRIT, that they were meerly transformed from Darknes unto Light, into the Image of GOD reformed. If these be not attributes of justified men, good Sirs teach us some new Divinity: yet in the Doctrine of the Church of England expounded in this Homily, these men may prove unthankfull, negligent, and lose the Interest they had in that his Kingdome of grace by his holie word. And yet further, in the second part of this Homily wee are sent unto a conclusion more *ad oppositum*, not onely of TOTALL Lapse for a time, but also of FINALL Separation, and for ever. Which is also according to the doctrine expressed in the ARTICLES: for he that saith, *A man may fall a-*

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Page 57.

way, and may recover, implieth withall, that some men may fall away, and may NOT recover; which the Homily declareth thus: They shall be NO LONGER governed by GOD'S HOLY SPIRIT: they shall be PUT FROM the GRACE and BENEFIT which they had, and EVER MIGHT have enjoyed in CHRIST: they shall be DEPRIVED of the heavenly light and LIFE which they had in CHRIST while that they abode in HIM. They that thus fall away unto the state of damnation, were TRULY justified: for it is said, They were in CHRIST; they continued sometime in CHRIST: for they abode in him. But yet this is not all: for it followeth, They shall bee GIVEN UP unto the POWER of the DIVELL, who beareth RULE in all that are CAST-AWAYES from God, as he did in SAUL and IUDAS. I suppose this is plaine and home enough.

*If you be acquainted with the LITURGY and publicke religious SERVICE of our Church (as to your shame few of you and your Divines are or will be, unlesse it bee to oppose and cavill at it), there you shall find also as much as *Falling from grace* commeth to. In the *Forme* of holy^d Baptisme we are taught (otherwise than your Masters teach), that every child which is duly baptized, being before borne in originall sinne, and in the wrath of God, is now by that Laver of Regeneration received into the*

d *Forme* of
private Baptisme.

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number of the CHILDREN of GOD, and HEIRES of EVERLASTING LIFE. For our Lord IESUS CHRIST doth not deny his GRACE and mercy unto such infants, &c. So heere they bee put into the state of GRACE. And lest it should be left to mens CHARITY (as you use to tell the world), wee are there taught earnestly to BELIEVE, that CHRIST hath favourably RECEIVED these infants that are baptized, that he hath EMBRACED them with the armes of his mercy, that he hath GIVEN unto them the BLESSING of ETERNALL LIFE; and out of that BELIEF and PERSWASION, wee are to give thanks faithfully and devoutly for it, &c. To make which doctrine the more sure against all Novelists, it is againe repeated in the Catechisme, to the end that children might likewise bee nourished up in it, and taught, that ^e in their Baptisme they were made the MEMBERS of CHRIST, and the children of GOD, &c; and that ^f it is CERTAINELY TRUE by the word of GOD, that children being baptized have ALL things necessary for their salvation; and if they die before actuall sinne, shall be UNDOUBTEDLY SAVED. According whereunto, all ^g Antiquity hath also taught us. Now let this bee acknowledged to bee the doctrine of our

^e Catechisme
answ. 2.

^f Rubrick before the Catechisme.

^g S. GREG. NYSSEN ^o rat. de baptism. S. LEODE nat. Christ. serm. 5.

^h OPTAT. cent. PARM. l. 5. TERT. de baptism. cap. 5. S. CYP. ep. 59. & ep. 2.

CONCIL. CARTHAG. apud S. AUG. ep. 90. Quicumque negat parvulos per Baptismum Christi à perditione liberari, et salutem percipere æternam, ANATHEMA sit. S. AUG. epist. 157. S. CHRYS. hom. 40. in 1. Cor. PROSP. de vocat. Gent. lib. 1. cap. 5. S. BASIL. lib. de Baptismo. S. AMBR. de pænit. lib. 1. cap. 7. et A 111.

Church, that children duly baptized are put into the STATE of GRACE and SALVATION (which you see you cannot, you must not deny), and both your and my experience will shew, that many so baptized children, when they come to age, by a wicked and leud life do *fall away from God*, and from that STATE of GRACE and SALVATION, wherein hee had set them, to a worse STATE; wherein they shall never be saved. If you grant not this, you must hold, that all men that are baptized are saved; which I know you will never doe.

To make an end then. In my judgement this is the doctrine of the Church of *England*, not delivered according unto private opinions in ordinary Tracts and Lectures, but delivered publickly, positively, and declaratorily in Authentick Records. And you cannot bee ignorant (for it is still extant upon Record) that your prime Leaders have understood the *Tenet* of the Church of *England* to be as I have reported it, and accordingly they have complained against it (as you have, against mee), and objected it as one of their reasons why they refused to subscribe. Let there then be added EXPRESSE SCRIPTURE, EZECHIEL XVIII. XXIV. and a common UNANIMOUS CONSENT of the most learned and antient FATHERS expounding that and other pla-

* S. Hieron.
cont. Iovin. l. 2.
S. Aug. de cor.
& grat. c. 8.
Idem. ep. 59. et
ep. 107.
S. Prosp. ad
cap. Gallor. p. 99
S. Bern. ep. 42.
et alibi sepius
mè.

S. Cyp. l. I. de unit. Eccl. S. Athanas. cont. Arrian. rat. 4. S. Bas. ep. ad Cilionem.

ces of Scripture (which consent our Church doth by open profession maintaine in these ¹ Canons which she set forth to be subscribed unto, together with the xxxix. Articles, *Anno* M.D.LXXI) and I see no reason, wherefore I might not have been as confident in maintaining *falling away from grace*, as you and your Divines are upon weaker grounds in defending the contrary. But I have ever bin solicitous to preserve peace, and to give as little occasion of disturbance thereof unto distempered humours, as was possible. *salus Ecclesie non veritatur in istis*: and therefore I thought it not *tanti*; and being not urged upon necessity in my Answer to the Gagger to handle this question otherwise than I did, I suspended mine owne judgement, and lay off aloof in a kind of neutrality. Neither doe I now say more than I am urged to doe by the PLAINE and EXPRESSE words of our ARTICLES and Doctrine publickly professed and established in our Church; which I hope your selves will give mee leave to doe, the rather, because I knowe you have subscribed the same with your Hands, though what became of your Hearts in the meane time, I cannot tell.

¹ Cap. de Concinatoribus.

CHAP. V.

Touching P R E D E S T I N A T I O N. Of *Arminians, Lutherans, Calvinists*, forraine Divines. Of the Church of *England* : Submission thereunto. The Question between them and us.

I N F O R M E R S.

THe whole XXI. chapt. of his book savoreth strongly of ARMINIANISME : wherin depraving & odiously reporting the Doctrine of OUR DIVINES commonly called CALVINISTS, and declaring himselfe to consent with the LUTHERANS ; in this point he hath these words : That P E T E R was saved, &c.

M O U N T A G U.

MAy not your Sense deceive you in the *Savor*? The Object we know is often represented unto the Sense, not as it is, but as it seemeth. If your Sense be out of frame, the *Savor* of *Arminianisme* may deceive you ; and you may strongly sent that which is but weak. Now who can help this?
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Touching this point, I beleeve, because I see the experience; such as your selves can nor relish nor *savour* any thing but only GOD's secrets. For you, and men of your *Company*, are never at quiet with GOD's *Arcana Imperij*; can never let his eternall *Predestination* alone. The most ordinarie Theame of your (as I am given to understand) and their popular Preachings, is touching that *comfortable* Doctrine of *Election* and *Reprobation*. M. MOUNTAGU rubbed somewhat upon this sore, thus: That *Men in Curiosity have presumed farre upon, and waded deepe into the hidden secrets of the Almighty*. And you, amongst others, being galled, as guilty have winched at it. and hence it is that He seemeth so *strongly* to SAVOR of *Arminianisme*, who would not have you meddle beyond your Modell, but keepe and containe your selves within the bounds of Christian sobriety and moderation, and *savor* of S. PAUL's counsell, *Sapere ad sobrietatem*.

He *savoreth* of *Arminianisme*: but how ARMINIUS *savourereth*, we shall smell it if we can, and find it at leaseure. For, having but named Him, you fall hote upon *Lutheranisme*, and of M. MOUNTAGU's consent with Them: as if *Arminianisme* & *Lutheranisme* were two words of one signification; or in this point *Lutherans* and *Arminians* were divided; or as if in your heate you rambled up and downe, and could not well resolve what to fasten on. Will you
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have the Imputation runne thus : *The XXI. chap. favoreth strongly of Arminianisme, and, He declareth himselfe therein to consent with the Lutherans ; two severall acts upon different objects ? Or shall it be, that He favoreth so of Arminianisme, because he declareth himselfe to consent with the Lutherans ? If Lutheranisme and Arminianisme be distinct, heer is an Error committed by these Informers against Error, that I am not presented upon point of Lutheranisme in the Title, as well as upon point of Arminianisme. If not different but the same, Lutherans were in being and in name, when ARMINIUS was not hatched, nor in the shell. And if it be an Error of ARMINIUS, which was the Positive Doctrine of Lutherans and LUTHER before ARMINIUS was born, why is ARMINIUS entituled unto that which is none of his, but M. LUTHER's ? Why is M. MOUNTAGU accused of Arminianisme, said to favor of Arminianisme, rather than of Lutheranisme ? both in this being one and the same thing. There lyeth heer a padd in the straw. I can ghesse at the cause : a tricke of your Brotherly charity. Because LUTHER's opinions were not Dangerous ; but ARMINIUS errors are Dangerous. For we are told in their Insinuations, that THIS Arminianisme hath infested, and had brought into great perill, the STATES of the United Provinces, if the KINGS MAJESTY, by his gracious care and providence, had not helped to*

quench

quench the fire. Scilicet, as of old the Pagan Idolaters accused Christianity of all those calamities which befell mankind, *Postquam esse in mundo Christiana gens cepit*, as ARNOBIUS speaketh. Blessed bee the PEACE-MAKER amongst men: the Generation of that faithfull One shall be ever blessed. And blessed be that MAN OF PEACE in ISRAEL for ever. The reward of the righteous rest upon his *Royall Person* and *Posterity*; and the faithfull promise of that GRAND-PEACEMAKER betwixt Heaven and Earth, be sevenfold returned into his bosome, whose Princely care and providence is not confined within the surroundry of the foure Seas, but enlarged *ultra* unto his neighbours, those *United Provinces*, primarily and before all. But for this particular, Sirs Informers, can you speake upon knowledge (for I must confesse my ignorance and small intelligence in matters of this kinde, both for action and speculation) that there was no other Snake lurking in covert? nothing else but the simple difference about these School-points of *Predestination*, *Freewill*, *Finall Perseverance*, which had so almost indangered the state of those *United Provinces*? Did no craftie Interloper (are you sure of that?) put in his Stocke among those brawling Bankers? Did no wiser men or man worke upon, perhaps, exasperated mindes, or exasperate minds to worke upon, as it hath hapned elsewhere, in points of controverted

Divinitie, called into question or maintained on foote, that Religion may serve for a stalking horse to catch fooles, and be pretended to serve turnes? Surely those very points being Scholasticall speculations meerly, and as farre from State-busineses, as Theorie is from Practice, are not of themselves *apte nata* to breed dangers: Those so *dangerous* opinions in the *Netherlands*, have beene as freely quarrelled and as fiercely pursued in the *Vpperlands*, of as long time, without all *danger* but of Tongue-tryall. And why should they be so *dangerous* heer? Those Classicall projects, Consistoriall practices, Conventuall designs, and Prophetical speculations of the Zealous *Brethren* in this Land, doe *γυνῆ τῇ κεφαλῇ* aime at Anarchy, popular confusion; *Dangerous* indeed to Prince and people. State Civill and Ecclesiasticall may well come under this *Information*, as being active in Front, and not onely upon the Reare. Why informe you not against the Fomenters of them? Would you not take it ill if your selves were traduced as *Dangerous* indeed, who do more than upon the Bye incline unto them? But I am loth to touch heer, or to meddle beyond my slipper. The State is not the Subject of my Profession. I pray for the prosperitie of Prince and Polity, but let their courses alone to whom they concerne. I excuse not *ARMINIUS* or *Arminians* in any misdemeanor. onely let not

Inno-

Innocency in different Opinions, bee calumniously traduced without cause. M. MOUNTAGU, in his owne particular, is knowne, hee giveth GOD the praise therefore, to better than your selves, or any of your Sect, be they who they will bee, to foment neyther Faction in State, whereof he is incapable; nor Schisme in Church, whereto he is not inclinable: having all his Studies addressed, and Prayers directed to one end, to make up, if it were possible, the rents in the Garment of CHRIST IESUS, the breaches and ruines in the CHURCH: for which cause it is apparant, They cannot endure Him, *Quibus quietamoveri magna merces:* and live well, fare full and fatt by *Fishing in troubled waters.* There is One GOD, One Faith, One Hope, One Baptisme: not dividing, but composing Christ in his Members and Profession.

Comparisons are odious, yet sometime necessary. Gall and Vineger are corrosive, but must sometime bee used. There is never a Saint-seeming and Bible-bearing hypocriticall *Puritan* in the Packe, a better Patriot everie way, than the man that hath *Delivered* such *dangerous Errors.* Your goodly glozings, and time-serving colludings with the State, are but like Water-men upon the *Thames*, looking one way, rowing another way. Your *Holy cause*, you see, will not succeed by opposition, therefore you come up, and seeme to cloze with

the Church of *England* in her *Discipline*, to use the *Crosse*, and weare the *Clothes* : but for her *Doctrine* you wave it, preach against it, teach contrary to that which you have subscribed : that so through *FORRAINE DOCTRINE*, being infused secretly, and instilled cunningly, and pretended craftily to bee the Churches, at length you may winde-in with *FORRAINE DISCIPLINE* also, and so fill *Christendome* with *Popes* in every Parish for the Church, and with popular Democracies and Democraticall Anarchies in the State. *God divide you first in IACOB, and scatter you in ISRAEL*. In this present Passage, who or what directed you, writing in, and beeing of the Church of *England*, unto this Division of OUR *DIVINES* commonly called *CALVINISTS*, and *Lutherans*, as *membra dividenda* and *ad oppositum* ? YOUR *Divines*, forsooth. Of what Livery are you, or those YOUR *Divines* ? Separatists from others, Singular, a Part, a Faction, a Division ; or else, why YOUR *Divines* ? Are not You and YOURS, *Divines* of the Church of *England* ? If not ; what make You meddling, nestling, roosting heer ? Hy you hence to the Brethren of *AMSTERDAM*, where YOUR *Divines* are, if there be any such. For there they say all religions may be met with : if a man have lost his Religion, there he may finde it : there are all *Divines*, the *Divels* and all. If yea ; what make you with that Title
of

of OUR Divines? why divide you *non dividenda*? Mine and Thine, Yours and Ours, are not for *Vnity*; are not, or should not be heard or once named in the Church of *England*. The Divines heer, are, or should be all of them Divines who hold, or should hold and maintaine the Doctrine established, and commanded to be taught in the Church of *England*; which was never taught nor directed by the precepts, or wills, or fancies, or factions, or forgeries of men, and is not to be stiled *Lutheran* or *Calvinian*; but by such onely as mean to set up ALTAR against ALTAR, and to foment a Schisme in the Church. Such be YOUR Divines it seemeth, who are cut out into Division: *Into their Secret let not my soule enter*. I am none, I professe, of that Fraternity, no *Calvinist*, no *Lutheran*; but a *Christian*. This I Declare, not that which you calumnie, that I adhere, first unto them, consent unto them, All of them, and Only to them infallibly, who have been in their severall times Θεοδιδασκῆται, taught of G O D; and Θεοπαύσαι, enspired by G O D: secondly, unto those that are ἐκ διαδοχῆς, their true Successors, and πομπηται, their Lieutenants; and so παρατηρηταί, observers of the Rules and Traditions enjoyed of old according to deduction from that Prime Rule, interpreting the HOLY SCRIPTURES, the Rule of faith, in places controverted and obscure (which is e-

ver in points of lower alloy), not according to the fancy and most-what presumption of some one man, delighting commonly to oppose and thwart the streame of Antiquity, but according to the sense and meaning of those Times that drew water neerer unto the Well head, that is, to the APOSTLES, and their Successors immediately.

As for consent with *Lutherans*, I doe no where declare it. Shew me the place where I preferre them, commend them, once name them to this purpose. You never were so privy unto any thought of mine, that you could speake what I thought of them : concerning whom, I wish that they were men of more allayed spirits and calmer temper than they are, or doe shew themselves in opposition. And yet why may I not in some things as well, as soone, as lawfully consent unto them, as unto YOUR DIVINES, the *commonly called* CALVINISTS ? IOHN CALVIN came after in time, and was but a Secondary unto MARTIN LUTHER; entring in upon his Labours and Reversions : and why should he challenge any priviledge of preferment above MARTIN LUTHER, that I may not as well and lawfully declare my self for the one, as for the other ? In this Church and Kingdome, doth any *Rule, Canon, Law or Authority*, tie or command me to reverence the one above the other ? to follow the one rather than the other ? I may, why

why not? consent with the *Lutherans*, rigid or mollified, in some things against the *Calvinists*; and in some other differenced opinions with the, Your *Calvinists* against them: why not? who tyed mee more to the one, than the other? or to eyther, more than to BELL ARMINE in some things against them both? Truth hath latitude and extension. No man that I know of, hath infallibilitie from errors assigned unto him *ex affe*. Truth is truth whosoever speaketh it: and S. AUGUSTINE did embrace it from TYCHONIUS a *Donatist* in one particular, rather than the Tendries of Catholick Authors. What if I went thus far, or did so much declare my selfe to favour the *Lutherans* against YOUR *Divines*? Have I therein broken any Statute? transgressed any Canon? offended against Law? opposed Order? neglected any Authority? If I have, Declare against mee: let mee answer for it. If none of these take notice of YOUR *Divines*, what are private mens opinions unto me, who may bee as free in my opinions, as they are in theirs? But I doe not, as you informe, *Declare* any such thing: for, to *Declare* importeth a publicke Act, an assent upon acknowledgement. Doe I in this CHAPT. professe correspondency in the point controverted with *Lutherans*? Doe I any where, with them or others, beside the Church of *England*, the absolute representation of Antiquitie this day extant?

extant: What that Church beleeveth, I beleeve; what it teacheth, I teach; what it rejecteth, I reject: what it doth not tender, I am not tyed unto. I was bred a member of the Church of *England*, brought up a member of the Church of *England*; therein, by the meanes and Ministry of that Church, I received that Earnest of my salvation, when by Baptisme I was inserted into CHRIST. In the Union and Communion of that Church I have lived, not Divided with *Papist*, nor Separated with *Puritan*. Through the assistance of the grace of GOD's Spirit, which is never wanting unto any that seeke Him, I hope to live and dye in the Faith and Confession of that Church; than which I know none, nor can any be named in all points more conformable unto purest Antiquitie in the best times: which I trust to make good against any and all those *Brethren* in evill, *Papists* and *Puritans*, whosoever: who looking and running two severall waies, doe like SAMPSON's foxes joine together in the taile. If there bee in any writing, preaching, saying, or thought of mine, any thing Delivered or Published against the *Discipline* or *Doctrine* of THIS Church; I am sory for it, I revoke it, recant it, disclaime it. *Vultu ladi-tur pietas*; if I have done so in any thing unto my Mother, in all humilitie I crave pardon, and will undergoe Penance. But the presumptions of servants, are not the Lords directions.

Eve-

Every one that prateth, readeth, lectureth, preacheth or professeth, must not look to have his *Theses, Lectiones, Harangues* or discourses taken as the Dictates or doctrines of our Church. Our Mother hath sufficiently made knowne her minde in her publicke, promulgated, authorized ARTICLES and COMMUNION BOOK; with those other, to which we have all subscribed, that are publickly interessed in the Priesthood and Function of this Church. *Hic rhodus, hic saltus.* These are those Passages, at which IEPHTHA'S souldiers are to try the lisping EPHRAMITES in their *Sibboleth*. If heer I be concluded with that absolute Decree of Predestination, I yeeld. If no such Prescription or Tye be imposed, then *μενεσθε ἑμῆς ἐν ᾧ ἐσμέν*, by your leave, *ringantur* the Faction: I minde (I may so doe) to continue in the opinion I am of.

YOUR DIVINES, as you stile them, concerning *Predestination*, beleeve and teach, That in the order of the causes of salvation and damnation, Almighty GOD, primarily, and absolutely, and IRRESPECTIVELY, did from all eternity decree and resolve; and semblably brought it so to passe in time, concerning *genera singulorum* and *singulos generum*, to make them vessels of honour or dishonour, to bring them unto life, or cast them off into death, to crowne them with glory and immortality, or plunge them into destruction and hell-fire

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for ever. To bring this his Decree and unchangeable purpose to passe, it was necessary he should, and so hee did, purpose, and so effect the creation of man and all mankind, necessarily also, unto life or death. So that the *major* part of mankind by farre, perishing everlastingly from GOD, did so perish, because GOD had decreed irreversibly and irrespectively, that they should so perish, and indeed made them that they might so perish inevitably. For the will of GOD is the necessity of things, say *YOUR Masters* out of S. AUGUSTINE mis-understood. This is no malicious relating of the doctrine of *YOUR Side*, that delight to be stiled *Calvinists*. The first counsell, purpose, and decree of GOD was thus: Before the works of his hands of old, meerly and irrespectively to declare his power (I cannot say his justice) and what hee might and would doe upon his creatures, *for his glorie sake, hee made the wicked AGAINST, nay FOR the day of vengeance.* The meanes to bring this his purpose to passe, was Creation; and the cause of his creating man, was to effect it.

CALVIN,
Instit. 3. 21. 5.

Prædestinationem vocamus æternum DEI decretum, quo apud se constitutum habuit, quid de unoquoque homine fieri vellet. Non enim PARI conditione CREANTUR homines: sed alijs vita æterna, alijs DAMNATIO æterna PRÆORDINATUR. Itaque prout in alterutrum finem quisque CONDITUS EST, ita vel ad vitam, vel ad MORTEM

TEM PRÆORDINATUM *dicimus. Hanc Deus non modò in singulis personis testatus est, sed specimen ejus edidit in totâ ABRAHÆ sobole. Vnde palàm fieret, in ejus arbitrio esse qualis cujusque Gentis futura sit conditio.* Thus the Founder of your fancies, in expresse words. Can you find this so ruled, so taught, so prescribed in our Church : or articulated unto our Teachers : *Predestination unto life* (saith the XVII Article) *is that everlasting purpose of GOD, whereby, before the foundation of the world was laid, he hath constantly decreed, by his counsell secret unto us, to deliver from curse and damnation those whom he hath chosen in CHRIST, out of mankinde, and to bring them BY CHRIST, unto everlasting salvation, as vessels made to honour.* In which, the Church speaketh onely unto Election ; toucheth not upon Rejection, Reprobation, or Desertion and Dereliction rather : and in that also goeth no further than *ad Effere* ; First, that there is a Predestination by GOD unto life. Secondly, that it was an Act of his from everlasting. Thirdly, that he founded it, and resolved for it, in the Man and Mediatour CHRIST, both for the purpose and performance. Fourthly, that it is and was of some speciall ones alone, elect, called foorth, and reserved in CHRIST ; and not generally extended unto all mankinde. Fiftly, the which purpose and counsell of his is like himselfe, unchangeable, done according to the counsell

of his will. This is all that I can finde touching that Purpose and Decree of GOD. Then ensueth concerning the putting it in practice and execution; in their calling by grace, justification freely, and adoption of sons; in conformity to Christ, study of good works; and then, when these are done, to finall consummation in glory. All which I constantly professe and beleieve: and I adde, that according unto this Doctrine, a curse is presupposed, a state of damnation and wo intended; out of which they are delivered, whom hee electeth in CHRIST: into which how they came, how they were plunged, the ARTICLE doth not speak. YOUR Teachers declare expressely, it was GOD's positive, peremptory, prime, irresistible ACT: they were cast into it by GOD irrespectively, because he would doe it: they were thereunto appointed by himself, for himselfe, and his own pleasure; and being so appointed by his will, were ABSOLUTELY NECES-SITATED thereunto, that they could not possibly resist his will, alter his purpose, prevent his Decree, nor avoid the effects of his pleasure. For *aditum vite PRÆCLUSIT, exitio DEVOVIT.* Sect. 7. Now, what inferences and hideous consequences will ensue, the *Papists* and *Lutherans* doe not spare to speak, and presse to purpose: and you cannot avoid, to my poor understanding, their conclusions. The Church of *England* is not heerto liable; cannot bee char-

charged with it; must not, for YOUR sakes, be put to avow or justifie it, which in wise moderation sitteth downe by this Temper; *To have GOD's promises in such wise received, as they be GENERALLY set forth to us in holy Scripture,* and doth not insolently presse into GOD's Secrets.

CHAP. V.

Dangerous consequences brought by Others, upon the *Irrespective* Decree.

INFORMERS.

IN this point he bath these words: That PETER was saved because God would have him saved *Absolutely*; and resolved to save him so, *Necessarily*; because hee would doe so.

MOUNTAGU.

IT is true, in this point I have these words indeed; not as mine, but as yours. For, relating the doctrine briefly of your *Calvinists*, as you are and would be called, I propose it exemplified, as you use it, so. but withall I added, which is also your Doctrine, and I go no

further there, *that* IUDAS *was* damned as necessarily, *because* that GOD, *as* absolute to decree, *as* omnipotent to effect his decree, did primarily so resolve concerning him, and finally so conclude as touching him, WITHOUT RESPECT of any thing but his owne will. Is not this the manifest, direct, plain, and expresse doctrine of Him, whom you professe to follow? of whom you glorie to be denominated? Nothing is by me ascribed unto your Side and Your Doctors, but an absolute and irrespective necessitating Decree concerning man *in utramq; partem*, and concerning all the effects of *Predestination*. I brought no inferences to presse you withall; such as are commonly and odiously made against you by Opposites; *Papists, Lutherans, Arminians*, or if there be any else, whose virulent invectives and strange, though too true, imputations I like not, I used not. I did not charge you with making GOD the AUTHOR OF SIN; nor that GOD, who calleth himselfe, as he is, the *Father of Mercies*, made the greatest part of mankinde, with intent and purpose, to PERISH eternally; to DAMNE them for ever into, and in Hell fire. That every man is, as he is Predestinate, a Sinner or Beleever, NECESSARILY, unavoideably. That the Reprobate are incited on, and PROVOKED to sinne by GOD. That GOD was the Author of IUDAS treason, and the like. None of these dropped out of my pen against you: therefore that De-

pravation of YOUR Doctrine, or odious relating of it, πῆ καίτι; That which I relate, is confessed by your selves, That PETER *could not perish*; IUDAS *could not but perish*. Whether this be good Catholick doctrine, I did not touch.

CHAP. VII.

Lutherans averse from the doctrine of *Calvinists*. The moderation of the Church of *England* in these great and unsearchable mysteries. The *Author's* submission thereunto. The doctrine of *Predestination*. Man the Author of his own destruction, and not G O D. The doctrine of *Antiquitie* contemned by *Novellers*. The Synod of *Dort* no obligation to us. The saying of D E O D A T E. The *Articles of Lambeth* forbidden by

by Authority. *Forraine Doctrine* maintayned, to bring in *forraine Discipline*. The Church of *England* no Patronesse of Novell opinions.

INFORMERS.

BUT I make the world beleeeve, *that the Church of England doth oppose the doctrine of absolute and irrespēctive Election,* which the SYNOD OF DORT concluded upon and determinēd; and *that it agreeth with the Lutherans in this point:*

MOUNTAGU.

DO E I make men Beleeve it? How can you tell, that the world is so perswaded through my words? It is probable enough that the world thought so, and *Beleeved* so, before that my name or the *Gaggers* came into play among you, or were heard of in the world. And for the *Lutherans*, this is all I say; *The Lutherans abhorre it.* It, that is, That opinion, as I then spake indefinitely, not imposing it on you, or YOUR Divines: as gently as I could, as tenderly as was possible. And I pray you, for the *Lutherans*, is it not so?
out

out of your knowledge or heare-say, doe not they detest it, as *horribiliter in DEUM contumeliosum, & generi humano perniciosissimum* ? and that so farre, with such vehemency (as their custome is, in every thing to be vehement and violent) that they sticke not to professe, they will rather come off roundly unto *Poperie* againe, than joine with YOUR Divines upon any termes, in these Questions of Prescience, Perseverance, Election, and Reprobation. where in they say, that by your Tenents, *Non Diabolus, sed DEUS erit AUTHOR mendacij*: GOD, not the Divell, is made AUTHOR of sinne.

But concerning the Church of England's *consenting with the Lutherans*, your Glossé corrupteth my Text. I say no such matter. That which I say, is this. The Gagger objecteth unto us, as held by us, that which you call the *Doctrine of YOUR Divines*. My answer thereto, is Negative: *Absq̃ hoc*, no such matter. For the *Lutherans in Germany* doe detest and abhorre it: the Church of *England* hath not taught it. And yet this is not enough to inferre, that we consent with the *Lutherans*, eyther in their Abhorring and Detesting of it, or in those Opinions which they hold against it; except there could be given, *Nihil tertium*. I adde: The Church of *England* doth not Beleeve it: and why may I not say so, except you shew the contrary, or bring me forth a Creed, a Canon, a Conclusion in being, for Be-

leaving it, in the Church of *England*? What our Church resolveth touching this, is *πάντος* resolved in the *xvii Article*: the very words of that *Article* being expressed in termes, as farre as concerned that Decree. But touching the execution of that eternall purpose, both for inchoation by Grace here, and consummation in Glory hereafter, thus much is tendred in the selfe same place and *Article*: *Therefore they that be endowed with so excellent a Benefite from GOD; be called according unto GOD's purpose, by his Spirit working in due season. They through GOD's grace obey that calling: they be justified freely: they be made sonnes of GOD by adoption: they be made like unto the Image of his only begotten Sonne IESUS CHRIST: they walke religiously in good works; and at length by GOD's mercy attaine unto everlasting felicity.* In all which passage, both containing GOD's Decree, and execution of that Decree, is not one word, syllable, or *apex* touching your absolute, necessarie, determined, irresistable, *irrespective* Decree of GOD, to call, save and glorifie, S. PETER for instance, infallibly, WITHOUT any CONSIDERATION had of, or REGARD unto, his FAITH, OBEDIENCE, REPENTANCE; and to condemn IUDAS, as necessarily, without any RESPECT had at all unto his SINNE. which, say I there, and I say truely, is the private fancy of some particular men: and, as I conjecture, you are professedly of those SOME. And whereas you would

would make the World beleefe, that *Ecclesia Anglicana Calvinistat*; as if he were the father and founder of our Faith; as if our Beleefe were to be pinned upon his sleeve, and absolutely to be taught after his *Institutions*: shew mee good warrant for it, and I yeeld. I may rather say, that the Church of *England* hath opposed this doctrine, because that many of the Learned (your selves will not denie) in that Church, and most conformable unto the Discipline and Doctrine of the Church, have mainly opposed it: and the Church it self hath directly and in *EXPRESSE* words overthrowed the ground therof, in teaching thus: that a Justified man, and therefore Predestinate in your doctrine, may *Fall away from GOD*, and therefore become, *not the Child of GOD*. The truth is, our Church, in these deepe and high points, hath in great Wisedome and Prudence, gone on warily and suspensely; not presuming, ἀμνηστίας χάρις, καὶ ποσὶν ἀνθρώποις, (as you and your Divines have done and doe) to conclude upon GOD'S Secrets: not straightning & narrowing of mens consciences, by determining, specially in those Mysteries, at which that great Apostle stood at gaze, with ὡ βλάθῃ: and, ὡς ἀνεξέπεδύνητα. and, τίς ἐγνώσκει; Would you and your Party bee advised; I would counsaile you that, which I desire to follow in this particular my selfe.

*Nec curiosus quære causas omnium
 Quæcunque libris vis Prophetarum indidit
 Afflata celo plena veraci DEO.
 Nec operta sacri supparo silentij
 Irrumpere aude, sed prudenter præteri.*

NESCIRE VELLE QUÆ MAGISTER MAXIMUS
 DOCERE NON VULT, ERUDITA EST INSCITIA.

I must confesse my dissent thorough and sincere from the Faction of novellizing PURITANS; men intractable, insociable, incompliable with those that will not *ædificare ad diffensiones*; but in no one point more, than in this their *desperate* doctrine of *Predestination*. In which as they delight to trouble themselves and others; in nothing more: so I professe I doe love to meddle nothing lesse. I have not, I did not desire, nor intend to declare my owne opinion in that point (evermore with reservation of my dutifull consent with and unto my Mother): for I needed not doe it, being not forced so to do in following of the *Gagger*: but because I am challenged for *Dangerous Doctrine* therein by the Informers, and for *Arminianisme* or *Poperie*, or I knowe not what; I shall as I can briefly, and plainly without scholasticall obscurities, set downe what I conceive of this Act of GOD
 (setting

(setting by all execution of purpose) or Decree of *Predestination*. Take it as I conceive it, and so shall professe it, untill I am informed and ascertained, that the Church of *England*, whereof I am a member, beleeveth and teacheth all otherwise than I conceive of it.

First, whatsoever G O D willeth, cometh to passe in Heaven and in Earth. *πάν ῥῆμα* is possible with him. If it bee *ῥῆμα* once, or *βέβημα*, it is also *πρόημα*, or shall bee in due time. For accordingly as he willeth things should, so doe they come to passe. And as they do come to passe in due time, so he would have them before all times so come to passe. The one is Originall of the other : and the one is Evidence of the other. G O D's Decrees are eternall, from everlasting, as all his purposes are, as himselfe is; like himselfe, who is *Tota simul & perfecta possessio sui*. So, as in Him considered, there is nor *prius* nor *posterius* of his decrees : but considered in effects, and *quoad Nos*, one thing may be said to be first, second, or third; in nature, time, and being; before, or after another. G O D being *sibi solus*, *αὐτῶς*, *αὐτῶν*, from everlasting, alone himselfe, and beside himselfe nothing, the first thing he did, or possibly and conceiveably could doe, was to determine to communicate himself, and did so accordingly, *primò*, *primum*, communicate himself out of his Aloneness everlasting unto somewhat else. For Communication is an

CICERO, I.
de Divin.

Act of Goodnes, the prime attribute of God respectively; as even the Heathen man could say, *Deus est optimus & maximus, & quidem prius optimus quam maximus*. All communication is, and needs must be conceived to be, at least, betwixt two; being an effluce, emanation, issuing from, and motion betwixt tearms. GOD alone could not *communicare se, sua, or de suis*, but by producing an Object communicable, to whom or which hee might impart as, and what, he pleased. Which, when nothing was at all but himselve, must and doth put us upon another purpose and Act of his, to Create; which is, framing of something out of meer nothing: nor can possibly any other Act, or resolution and counsell, prevent this, much lesse that of *Predestination*, yet unheard of. As is the Cause, such is the Effect; especially, a Total, Sufficient, Immediate Cause. The Created was then, and could not be but so, like the Creator, that is, good: and accordingly wee have that *Elogium Creaturae*, *ALL things were exceeding good*. But Good is, and must be of a double alloy; Changeably, or else unchangeably good. Thus good, is onely GOD; without beginning, not to have end; without change or shadow of change. Man thus made by GOD good, as otherwise than so he could not be, was yet made by him changeably good: in as much as, that being created, otherwise than so, hee must not nor could be.

Good

Good he was, but Bad he might be : Righteous, out of the hands of G O D ; but left unto himself, in the hands of his owne counsell, unrighteous. That, changing state of Being, if haply he should change, his alteration might be his *owne* Act, imputable to *himselſe*, not his *Maker*; his endowments muſt be ſuch, as, unleſſe himſelſe would, none elſe could hurt or annoy him. And ſuch indeed they were, ſo ſufficient in themſelves, able to hold out againſt oppoſition and aſſault, unleſſe baſely and cowardly hee would betray the Fort upon ſummons of a Foe. Thus he did: ſo he ſerved himſelſe. Uſing his freedome of will not well as he ought, he loſt his freedome, undid himſelſe, and his whole race then in his loins. EVE took up ſinne from the divell upon lone : ADAM by Conſent acknowledged the band, & *uſura crevit Poſteritas*. For being the root and originall of all mankind, hee received what he had, for himſelſe and his; and loſt what he forfeited, for them all. Falling thus from G O D, hee fell not alone : his poſterity were together with him plunged into one bottomleſſe pit of perdition, and maſſe of damnation, through their *owne* fault. Thither they fell : not there were they put. G O D made not man unto deſtruction : much leſſe did he make him to deſtroy him. As G O D's Acts are in Production. ſo were they formerly in Intention. But Creation was before Fall or Reſtoring : there

therefore so was it also in G O D's purpose. Thus farre we have gone, and not a word of *Predestination* : for how could it bee in a Parity ? There must needs first be a disproportion, before there can bee conceived *Election* or *Dereliction* ; unto which weare now comne in the masse of perdition, as they call it. Wherein all alike beeing plunged actually, G O D passeth by, looketh on, considereth intuitively, once, at once, *singulos generum, genera singulorum*, in that very wofull plight. Hee had compassion on them : so EZECH. phraseth it. xvi. *when he saw them in their blood* ; and out of his mercy, in his love, *motu mero*, not otherwise, stretched out to them deliverance in a Mediatour, the Man I E S U S C H R I S T, and drew them out that took hold of mercy, leaving them there that would none of him : There whither they had fallen of *Themselves* ; not whereinto *Hee* had throwne them headlong, out of his meer *irrespecting* will, because hee would ; through his absolute power, because he could ; with the irresistable *necessitie* of an inevitable Decree, creating them to perish everlastingly. This is enough, absolutely to free and to acquit G O D from being A U T H O R of S I N N E, which hee so detesteth ; or *Author* of *death*, which hee made not ; to which he is an enemy, as being Life : and from being *Author* of *destruction*, which is meerly of our selves ; he being *Pater misericordiarum*,
and

and wholly, freely, and desiredly, giving, occasioning, procuring, effecting our salvation day by day. If this bee *Arminianisme*, *esto*. I must professe it. *Ἐπὶ, εἰ μὴ τὸ αὐτὸ ἐστίν, ἀλλὰ καὶ εἰμαρμένῳ πάντα γίνεται, ὥτε τὸ ἐφ' ἡμῶν ἐστὶν ὁλως.* For unlesse it be so, and that, not according to unchangeable necessity, there is not any thing in our power at all, saith IUSTIN MARTYR in his Apol.

Nay, *Εἰ ἰδὼς εἰροβνται, τὸνδε πρὸς ἀποδιδόναι, τὸνδε φάλλον, ὥθ' ἔπος ἀποδέκτες, ὥτε δικαίως μεμπτῆτος.* If it be absolutely determined, that one should bee good, another bad; the one cannot be approved, nor the other rejected. For, *justitia non erit justa*, saith FUL-

Pag. 151. edit.
ROB. STEPH.

GENTIUS, *si puniendum reum non invenisse, sed fecisse dicatur DEUS*. But *præscivit peccaturos; non prædestinavit ad peccatum*. The reason is irrefragable, *stante* the Nature of our GOD: *Nunquam ad hoc hominem potuit prædestinare, quod ipse disposuerat, & præcepto prohibere, & misericordiâ diluere, & justitiâ punire.*

Ad MONITIONUM

Ἀλλ' εἰμαρμένῳ φάμεν ἀποδοῦναι τὰς τιμὰς εἶναι, τοῖς τὰ καλὰ ἐκλεγεμένοις, τὰ ἀξία ἐμπνύειν, καὶ τοῖς ὁμοίως τὰ ἐναντία τὰ ἀξία ἐμπνέειν. But that inevitable necessity which wee have heard of, is, that they who make choice of the better part, have allotted them their portions according to their deserts. and semblably those that go on to do ill, have proportioned assignements devised unto them. *Nam si omnem malignitatem, & si tantam malitiam excogitatam, DEUS, exactor innoſentie, odit, indubitatè, quæcunq; condidit, non in exitum operum constat con-*

didisse que damnat, licet eadem opera, per ea que condidit, administrentur. Quando hec sit tota ratio damnationis, perversa administratio conditionis à conditis, in the opinion of TERTULLIAN; and not any previous, NECESSITATING Decree. So that Θεὸς ἀνάνιος, GOD cannot be blamed nor accused, in the judgement of CLEMENS ALEXANDRINUS, because κακῶν Θεὸς ἔποτε ἀνάνιος, GOD is no causer of what is evill: which the Heathens saw and taught, as hee there at large discourseth out of them. And children have read it in the Poet,

Εξ ἡμῶν γὰρ φασι κακ' ἐμμεναι, αὐτὰρ ἐκείνοι
Σφῆσιν ἀπαδαλίησιν, ὅπως μῶρον, ἀλλ' ἐχέειν.

They accuse GOD, but the cause is in themselves. Their owne disposednesse to evill, no necessitating Decree, maketh them so liable unto just punishment.

ECCLES. 7. 31.

As if he had read it in the wise man, GOD made man right, but he sought out many inventions. Γεγονάμεν, ἵν' εὐπαθώμεν. Εὐ πατόνταμεν ἐπεισὶν χηρόνα-

μεν· ἃ γὰρ παρῆλθον ἐπὶ δίδυμῳ ἵνα τρυφήσωμεν. ἐκ πεπθόταμεν, ἐπεισὶν παρῆλθον. We were made, saith NAZIAN-

S. GREG.

NAZ. Orat. 42.

pt. 696.

ZENE, that we might be well and happy; and such we were, being made, estated in Paradise, of Felicity there to enjoy pleasure in abundance: we forfeited our seisure, upon our owne Transgression. Home, and pithily as his stile and phrase is, concise and sententious, not diffused. His fellow and faithfull ACHATES, in course of life and studies, Great S. BASIL, hath a Sermon to the

S. BASIL. HOM.
Quid DEUS
non est Author
malorum.

the purpose, That GOD is *not* Author, or Cause
of evill; neither *pœna* nor *culpa*, as they speak.
That *malum pœna* is from *culpa* meerly origi-
nally; that *culpa malum* is of man himselſe,
ἐκ τῆς ὁμιλίας αὐτοῦ ἀρεσκαίεσθαι. not out of any posi-
tive act of GOD upon him; which he instan-
ceth in PHARAOH, whom GOD, saith he, found
so, did not fashion or make so: and having in
long suffering forborne him long, *ne sic qui-*
dem morti illum tradidit, donec ipsemet se præci-
pitem dedit. And though we read (saith he) in
the Apostle of Vessels of wrath, fitted and disposed
unto Perdition, Μὴ κατακλίνω πρὸς πονηρίαν ὁ ἀνθρώπος
τὸ ποιεῖν. Let us not so conceive it, as if PHARAOH
had been made an evill vessell: for in so saying,
or opining, we transfer the fault in Him, from Him,
to HIM that made him. But reading in the Text
of the Apostle, Vessels, conceive it so, and beleieve it,
that All we, and every one of us, were, and was
made, οὕτως ἢ χρησίμων. for and to some profitable and
behoofesfull use. S. PAUL saith, that vessells of dis-
honour, if they be purged, may become vessells of
honour. which were impossible, if GOD had
made them so, and inevitably decreed them
to continue so for ever. Therefore S. BASIL
might well bid us take heede of that sense.
And because ADAM was the root of all, and
ADAM's case an exemplar of all mankinde,
concerning ADAM he writeth thus: *Erat prius*
ADAM in sublimi constitutus, non loco quidem
sed arbitrio, cum statim animâ imbutus in Cælum

2. TIM. 2. 20,
21.

latus suspexit, & maiorem in modum ob illa visa
 gavisus, amore ardenti complecteretur eum, cuius
 munere tanto frueretur beneficio, & vita donan-
 dus esset immortalis; ubi vocis divine et commer-
 cij fruius societate cum Angelis ex aequo & Arch-
 angelis, eternum regnaret. Qui luxurians veluti
 præ satietate, corporea prætulit intellectualibus, atq;
 ita excidit paradiso, & depulsus est spe illâ im-
 mortalitatis. And then concludeth: ἐκ ἐξ αὐτῶν
 καὶ ἐξ αἰσῶν. He became evill, NOT NECES-
 SITATED ANY WAY, but through his owne mis-
 advisednesse. Διὰ τὸ τοῦ ἡμαρτε, διὰ μοχθηρὰν προαίρεσιν
 ἀπέδρανε ὃ διὰ τὸ ἁμαρτίαν. Thus he fell to transgresse
 through his wicked owne-will; and because of
 transgression, was lyable unto death. Nor was
 there any absolute decree passed upon IUDAS to
 make him a Traytor, αὐτὸν ὁμοῦ καὶ ἐκείνους, ἐπὶ τῷ
 ἐγκλήμῳ δέκνους, ἐπὶ αὐτομάτως, καὶ ἐξ οἰκείας γνώμης ὅτι τὸ πα-
 ράνομον τὸ τοῦ ἡμαρτε ὁρμησεν, ἐξ ἐδουλεύσας αὐτῶν καὶ ἐκείνους, αὐτὸν
 ἀπὸ τῆς πηγαίας ἐνδοθεν κακίας ἐπὶ τὴν προδοσίαν τὴν δευτέραν ἐ-
 αὐτὸν ὁρμησας. Of his owne proper motion he under-
 tooke the Treason, saith CHRYSOSTOME, to let
 us know, that of his owne accord and mind ther-
 to disposed, he ran headlong upon that audacious
 transgression, no way moved or caused, but onely
 that a wicked heart within Him issued out that
 Treason, into which he thrust himselfe. Unlesse
 from damned Hereticks or stoicall Philoso-
 phers, I never yet read in Antiquity of any
 prime, previous determining Decree, by which
 men WERE IRRESPECTIVELY denied grace,
 exclu-

S. CHRYSOST.
 tom. 5. pa. 551.

excluded from glory, or enforced to salvation; as they must be, that cannot perish if they would, nor can be saved though most they desire. *DEUS quippè, apud quem non est iniquitas, & cujus universæ viæ misericordia & veritas; omnium hominum bonus Conditor, justus est ordinator. Neminem indebitè damnans, neminem debite liberans. Nostra plectens, cum punit noxios; sua tribuens, cum facit justos. Nam nec damnati justa querimonia, nec justificati verax est arrogantia: si vel ille dicat, non meruisse se pœnam, vel iste asserat, meruisse se gratiam:* saith PROSPER. and what S. AUGUSTINE taught in this point, the world knoweth.

PROSP. de vocatione Gent. l. 2.

But it mattereth not now (as it should seem by these Promoters) what he or his compeers taught; nor much what the Church of England tendreth: we must be confined unto *Forrayne* opinions of some late Writers, and tyed to the Conclusions of *Dort*. I derogate nothing from that *Synode*, nor any particular man in that *Synode*. For those Divines that were there of our Church, the principall of them sometime was my worthy friend and acquaintance; since is my Reverend and much revered *Diocesan*: the *major* part of them were my antient acquaintance likewise, and one of them brought up with me of a childe. so that personall respects rather seem to affie me unto that *Synod*. And indeed I do reverence the Conveners for their places, worth, and learning;

ning; but I have nothing at all to doe with their Conclusions, farther than they doe consent and agree to and with the Conclusions and Determinations of that *Synod of London*, which established the Doctrine of our Church, to which I am bound, and have subscribed. If those Conclusions goe along with these, I embrace them willingly, will stand unto them, and as I can propugne them. If they be *Contrà*, I will none of them: if *Præter*, I may choose to receive them. For I am not bound unto them: no Law directeth mee: the Church doth not compell me. The *Synod* was *Forinsecus*, and but partiall. I see no reason why any of those worthy Divines of our Church there present, should take any offence at my dissenting, who had no authority, that I know of, to conclude me; more than I do at them for differing from me in their judgements. *Quisq; abundet in sensu suo*. For I am not yet acquainted with any obligatory or compulsory act for or to the contrary, whereby the Church in generall, or any man in particular, is bound or tyed to receive, abbet, maintaine or beleeve all, or any of the Articles concluded on in that *Synod*, farther than they agree with the AUTHORISED Doctrine of the Church of England, whose Discipline in that and in other * *Dutch Synods*, is held unlawfull. What Ends men had in that *Synod*, I knowe not, nor am curious to enquire: how things were carried, I as little under-

* Harm. Synod. Belg.
cap. 13. can. 8.

understand or care. Whether any or all subscribed absolutely or with protestation, I cannot tell. Let them looke unto it, and answer for it, whom it doth concerne. This I am sure ; I O H N D E O D A T E, Minister and Professor in the Church of *Geneva*, and imployed unto that *Synod of Dort* from his Countrey, being lately with me at *Eaton*, professed there unto me his owne opinion in some points contrary to the conclusions of *Dort*; as also the dissension of their Church at *Geneva*, from the PRIVATE *opinions* (as he called them) of CALVIN and BEZA. And I am as sure, that the Church of *England* never so concluded nor determined it in her Doctrine. I am sure it hath been opposed in the Church of *England*; otherwise taught and professed in the Schooles when I was an Auditor there. It hath been prohibited to be enjoined, and tendred, or maintained as the Authentickall Doctrine of our Church, by supreme Authority, with sharp reproofe unto those that went about to have it tendred, then, when those Conclusions or Assertions of *Lambeth*, as they are called in the Conference at *Hampton Court*, were upon sending downe to the Univerſitie of *Cambridge*; likely enough to have beene there applauded by some, through the opinion of the great worth and learning that they had of the then Professor, a thorough man everie way upon Y O U R Side, and an earnest Promoter.

moter of the novell opinions against other
 learned Divines, part dead, and yet part alive.
 Since which time, at the Conference of *Hamp-*
ton Court before HIS MAIESTY by Doc-
 tour BANCROFT, the then Lord Bishop of
London, it was stiled, against the *Articles* of
Lambeth, then urged by the *Puritans*, a *Despe-*
rate doctrine (as I take it to be) without re-
 proof or taxation of any. And can wee con-
 ceive, this should have been acted, spoken or
 tolerated, against a Doctrine approved by the
 Church of *England*? Besides, in all probabi-
 lity, the publick Doctrine of the Church of
England, is not very likely to have beene, or
 to be upon the Party of a Faction that hath
 so long had a Schisme on foot against it, to
 bring in *Genevanisme* into Church and State,
 wholly, totally, were it possible; at least so
 partially, that *sensim sine sensu* it might creep
 upon us: not as once, *μετὰ τὴν κεραιάν*, by oppo-
 sing the DISCIPLINE *ex adverso*; but by
 complying with That, formerly oppugned *cum*
infortunio, to winde in with the DOCTRINE
 point *per* point: that men, being so seasoned
 and infected with the ONE, may at length
 more readily, willingly, and sooner incline un-
 to the OTHER. It being so in the nature of
 man, that opinion settled for the excellent
 worth, temper, desert and conveniency of a-
 ny one invention or proposall of some one
 man, men may be disposed unto him in any
 or

or all other things, though of another nature. Considering then your Side, your Comportments, your Ends, it is not in reason probable, that you should have the Doctrine of the Church on your Side against Mr. MOUNTAGU; your affection to the Church, setting reason of profite and interest aside, being such as it is well knowne to be. Say I it is not probable? I say it is directly otherwise. For the Church holdeth and teacheth punctually, and that in the Opinion, and with the dislike of the Learnedst of Your Side, that *Faith*, true, justifying Faith, once had, *may be lost, and recovered againe*: that *a man endued with GOD's holy Spirit, and enlightned with the Heavenly light, may LOSE that HOLY SPIRIT, have that Light put out, become like unto SAUL and IUDAS; may be brought into so vile a condition, that hee shall be thought meet for no other purpose, than to be condemned into Hell.* Now, to your own understanding, my good Brethren, can the Church of *England* be thought to patronize your *Predestination*; and so farre to crosse and thwart your *Perseverance*? It is your own; GOD hath appointed them to Grace & Glorie; GOD according to purpose hath called and justified them: therefore it is certain, that they must and shall be saved infallibly. But if the Once justified by a lively Faith, may, in the opinion of our Church, lose that justification, they are not saved by an absolute necessitie,

IRRESPECTIVE, without relation unto their Repentance. For whatsoever thing may be otherwise than it is, is not necessarily to continue one way, and ever the same. DAVID and PETER, falling as they did, unlesse they had repented, as also they did, should have perished eternally; which, because they repented, they did not. *Certissimè liberantur, qui liberantur.* No man taketh CHRIST's sheep out of his hand; none of GOD's Elect doe perish for ever. which although it be true, it is so true, upon supposition of the meanes, Faith, Repentance, and finall Persevering in obedience: without which they are none of GOD's Elect, nor belonging to CHRIST; these being the appointed instrumentall causes of all their salvation. as the proper immediate cause of the wicked's destruction, is their impenitencie, infidelity, and disobeying GOD: which the very Synod of Dort denieth not, that define, *the wrath of GOD to remaine on them that Beleeve not: That life eternall is for them that Beleeve:* which calleth them *Præteritos*, or *non Electos*, that perish. a Title that cannot accrue unto those, that, as the Doctrine of YOUR Divines was at least, were made by GOD to perish everlastingly. *Quòd ante Gehennam mali pereunt, non est DIVINI operis, sed HUMANI. Quòd autem in Gehenna perituri sunt, hoc facit DEI æquitas, cui placere nulla potest Peccantis impunitas.* with FULGENTIUS so I conclude.

CHAP. VIII.

Touching *Free-will*, the III. point
of *Arminianisme*.

INFORMERS.

HE calles the *Question of Free-will* betwixt
us and the Papists, in this point, a *Question of obscurity*.

MOUNTAGU.

ICALL it so indeed: and in my poor understanding and small capacitie, I ever took it to be a *Question*, at least as it is intangled, of *perplexed obscurity*. You, my good Brethren, as it seemeth, esteeme it not so;

--- *Quæis meliore luto finxit præcordia Titan.*

You can easily foord over all the depths therof, and cleerly comprehend all the darkeſt mirkſomneſſe therin. *Admiror, ſtupro*: why are you enraged againſt me, if I cannot attaine the meaſure of your tranſcendentneſſe, but confeſſe my diſability and imperfection? But cleere or obſcure; light or darkneſſe in the point of *Free-will*, in my Opinion, what is it to *Arminianisme* in your information? Was ARMINIUS alſo in the ſame opinion, that the *Question of Free-will* was *obſcure*? Surely ſo; and yet what mea-

ned those *dangers* you talk of, for opposition? seeing men are not peremptory, but upon resolution; and resolution groweth not but upon perswasion : which is ever upon evidence to the understanding. If not so ; then wherein doth N. MOUNTAGU *Arminianise* ? But *esto*, as you will, every way. What *Error* is in it? at least, what *danger* consequent unto *Error* ? I should thinke it a preservative against *danger* rather; inasmuch as the difficulty, and *obscurity* pretended, will, in all probabilitie, keep men off from meddling in it above their Modell : and so, from any consequent trouble or *danger*, if any such can be, about it. I have not heard ARMINIUS taxed for any such assertion, which if he had held, he had beene in the right. The Question of *Freewill*, so canvassed and discoursed of up and downe, is indeed a *point*, and so ever hath beene held, of *very great obscurity*; fitting rather Schooles, than popular eares or auditories. If it be not an *obscure* Question, what then meane those many and manifold intricated and distracted divisions amongst men touching *Freewill*? the nature, state, condition of it since ADAM's fall? the power, efficacy, and extent thereof in naturall, morall, civill, divine, indifferent, good, bad, determined, indetermined acts? the concurrence and cooperation thereof with grace? the constitution and connexion thereof with necessity, prescience, providence, predestination? the decrees, purposes, and

and will of G O D ? *Protestants* and *Papists* together by the eares ? *Papists* at odds amongst themselves ? and *Protestants* with *Protestants* upon no better tearms ? To my capacity, that is *obscure*, which is so much intangled with contradictory disputations upon all hands, and so much perplexed with oppositions. BELLARMINE, a man, no disparagement to your worth, of as strong a braine, and piercing apprehension as eyther of you, M. WARD and M. YATES, or any new upstart Master in Israel of the pack; confesseth, that the *Concurrence of Grace* and *Free-will* is *Res omnino difficilis, & fortassè in hac vitâ incomprehensibilis*. which saying of his, our Bishop MORTON (I hope nor *Papist* nor *Arminian*) disliketh not: and remembreth withall out of BENIUS this, *De modo quo liberum arbitrium vel movetur vel movet ad exercitium boni, clamant alij, rem non posse in hac vitâ percipi, sed omnem ingenij humani captum superare*. OCHAM, & SA, & CAIETANUS, & ALII. This is strange *Arminianisme*, is it not?

Appeale, lib. 2.
ca. I. S. II.

CHAP. IX.

Controversies unnecessarily multiplied: the A U T H O R no Favourer of them. Questions of

obscurity and speculation not
fit for Pulpits & popular eares.
Freewill made no such contro-
versie among moderate men,
either of the *Pontifician* or *Pro-*
testant side, as people are borne
in hand withall.

INFORMERS.

BUt M. MOUNTAGU *saith*, It might
better have beene omitted; and over-
passed in silence: especially the differences
hanging as they doe upon such niceties,
and the controverted particulars being of
no great moment upon due examinati-
on. CHAP. XVI. pag. CVII.

MOUNTAGU.

IMust and do confesse, I am of that mind,
and thinke so still; that the idle fellow the
Gagger had done much better, had merited
more at GOD and mens hands, to speake in
his owne language, and deserved better of the
Church, and have done better service to GOD
Almighty: as also might the *major* part by
much

much of his Side, if they would bee more sparing in multiplying controversies and disputes ; and so in disquieting the peace of the Church in points of that nature, which doe not so concerne the state of mans soule, or his walking in the waies of G O D's commandement; or *knowing of Him, the onely true G O D, and whom he hath sent*, IESUS CHRIST. NOW was ARMINIUS also of that opinion ? If he were not, how am I or can I bee an ARMINIAN for this ? If he were of this opinion, then hath hee been deeply wronged by you and others, that make him an Incendiary, a Bontifeu, a *Flabellum* of faction and sedition, so much undeservedly, in both Church and State ; that charge him so deeply as you have done with troubling the *Netherlands*, and endangering that State, by moving Disputes about Prescience, Perseverance, Predestination, universall Grace, Free-will, and losse of Faith. And surely M. MOUNTAGU deserved a more moderate and lesse empasioned censure, than to bee informed against for moving of sedition ; which toucheth deep, and will beare (I trowe) an ACTION *of the Case* : who hath evermore detested that humour of Innovators, that take the disquieting of things established, a sufficient hire to set them on work ; who, for feare of offending that way, concealed both his owne opinion often, and sometime the doctrine of the Church, which haply he should
not

not have done. Is hee therefore seditious, because he refused to dispute, discourse or talke *de omni Ente* ? to contest for every thing, *ut pro aris & focis* ? to make a Case of faith or conscience, of every speculation ? or because hee professeth his dislike of multiplying controversies in those kindes, which increase rather discord and troubles in Church and in State, than serve to edification ? It is strange, that for wishing, advising, and in his owne particular using and ensuing that moderation, thereby not to engarboile the Church, and disturb the course of piety, he should so, by you and yours, be blamed, accused, and traduced for a P A P I S T and an A R M I N I A N; calumniated, almost in every Ordinary, by your means, for a dangerous driver at Popery and Sedition ; being with one breath, in the selfe-same points, blamed for being so temperate, for saying no more ; for not mooving, favouring, fomenting unnecessary quarrels and disunions, in questions of speculation and of obscurity ; advising rather to reserve them for, and referre them to the Schools (though your honest simplicity, or P U R E charity, thought it fit to conceale this his moderate wish or advice), rather than to thunder and lighten in your Pulpits with them, καὶ κυκλῶ τὴν ἑλλάδα, by buzzing them into popular eares and capacities, incapacious of them, unable to comprehend them. *O vertiginem !* may I not well say ?

say? that men should have such whirle-gigs in their brains, and be so farre at variance with their owne wits, as to imply contradiction *in adjecto*? to charge M. MOUNTAGU, because he had delivered such and such errors in Doctrine; and yet to accuse him because he misliketh the delivering of such errors. For in such and so great variety of errors or opinions touching free-will, it may be, that not one of them all is true; but that more than one of them should be true, it cannot be, as C I C E R O spake in another case. If, *OF the defenders of Free-will, some beleevved not the necessity of grace; which doctrine the IESUITES condemne of PELAGIANISME: some denied, that GOD can absolutely determine the will; and are confuted by the most part: some disliked, that GOD should bee said by his exciting grace to work physically in man; and are gaine-said by BENIUS, as therein Adversaries unto Fathers and Councels: some hold, that GOD doth not morally determine the will; and are excepted against by SUAREZ: some gave to mans will, in the Act of conversion, an equality with, yea a preeminence before grace; and are therefore contradicted by others, as repugnant unto Scriptures and to Fathers: and finally, some laboured to satisfie all doubts concerning the concurrence of grace and will, and yet confesse they cannot assoile them; as is confessed in these many words by the learned Bishop of Lichfield, no Papist,* I think, nor yet *Arminian*: Then (I trust) you

CICERO de
Nat. Deor. 1.

APPEALE,
pag. 214.

M

will

will excuse me for concluding, *The point of FREE-WILL is a question of great obscurity.* And then, might not that Gagger have spared his paines, and well passed over this point in silence? But if your fingers did so itch to be taxing M^r. MOUNTAGU, you ought not in common honesty to have concealed his annexed *quousq;* and limitation of the point. For he did not say, simply and absolutely, to be silenced; but onely so farre, as from propalating of it in popular Passages and Auditories; which are therefore unfit, thereof uncapable; not apprehensive of those many niceties and quiddities, that are so many, and almost inextricable in it: to be silenced in Pulpits and in popular discourses; to be discussed in Schools, which peculiarly are disposed for such purposes, and intricated questions of doubts.

But haply these things came in upon the Bye, to make up the muster, and fill up the accusation of ARMINIANISME, *ut que non profunt singula, multa juvent.* That which most offendeth, and is inexpiable, followeth in the Rere; *The controverted particulars are of no such great moment, upon due examination.* And this is ARMINIANISME in the highest degree: because, forsooth, the contrary hath often passed the hedge of your teeth; you have preached the contrary from your Pulpits, and often proclaimed in your Lectures and Sermons, that in the point of *Free-will* the Church of

Rome

Rome absolutely and wholly *Pelagianizeth*, are enemies professed unto the Grace of CHRIST, advancing naturall Indowments above, and preferring them before Grace : that they raze the foundation, make CHRIST none, or a partiall Mediator; Man beholding to none, but to himselfe, for his salvation ; and that we must for ever, upon paine of Damnation (strange Bugbeares and *Terriculamenta*) dissent from them, in this as in all things else, & have no P E A C E at all with them. Indeed I wrote, *The controverted particulars are of no great moment.* I meant and meane, betwixt that Church and ours, for any materiality in this point, betwixt moderate and temperate men on eyther side : such as CASSANDER for the Church of Rome ; ANDREAS FRICIUS, yea and PHILIP MELANTHON for the Protestants. For it is memorable, but true, which ANDREAS VEGA hath, one of the best flowers in the garden of T R E N T, *Studere debemus omnes Concordiæ, & quâcunque possimus viâ, omni vi & ope nostrâ, veritati favere.* And therefore in this point hee proposeth a course, *Si fateamur nos non habere sufficientem libertatem ad opera spiritualia, & spectantia ad religionem, nisi Deus adjuvet : & eos interpretemur hac ratione dixisse eos, nos non habere libertatem respectu talium operum, quia non habemus libertatem sine gratiâ Dei ad illam sufficientem : inventa erit prorsus ratio, quâ illi nobiscum, & nos cum illis in hoc Articulo conciliemur.*

Lib. 2. cap. 18.

The which hee the rather intended, because then the difference was not great : for so he addeth; *Et quidem ita ego eos video per DEI gratiam à prioribus erroribus resipuisse, ut inter nos & illos nullam, de hoc Articulo, jam esse putem differentiam.* and so goeth on to exemplification, out of M^R LANTHON'S *Apology* for the *Auspersion* Confession; and the *Interim* presented to CHARLES the Emperor. So I thought then, and so I thinke now, and thinke I thought not then amisse. Why I did think so, I gave my reasons by speciall reciting many Concordants *inter partes*. For further satisfaction in that point, unto those that are not transported with Faction, I will now enlarge, to make it appeare I spake not then without reason, though I concealed them.

It is supposed by some, that the greatest difference betwixt the *Pontificians* and *us*, consisteth in this, that they suppose the Will of man concurrereth and cooperateth with divine Grace, in the first very instant and point of Conversion : wee teach, that the Will doth not cooperate in that first point with Grace, but in progresse of our Iustification. So KICKERMAN in his *System*. pag. CCLXIII. a better Logician than Divine, as once I heard him stiled in the Schooles at Cambridge. For, that many *Pontificians* and *wee* differ not in this point, appeareth by the expresse Doctrine of many the best learned amongst them, and
most

Disp. 1. p. 2. x.
num. 4.

most versed in this Controversie. Bishop MARTINEZ relateth, that ANDREAS VEGA, as great a Clerke as any came to TRENT, did yeeld, that *Gratia excitans was motio, quam Deus applicabat ad bonum*: that *excitatur homo à solo authore DEO*: that *fit in homine, activum concursus non prabente, sed illum tantummodo recipiente*. which, to your understanding, what maine difference doth it containe against Protestant doctrine? And it is true, VEGA discourseth thus: That GOD can, *vel se solo, vel nostra anime potentys, omnes actus causare, quibus nos ad justificationem nostram excitat*. Hee disclaimeth the opinion of CAIETAN and CAMBRACENSIS, concerning the ability of the Minde in such acts collaterally, as not to be activated unlesse it also were active, and concludeth thus: *Veruntamen pensatis omnibus, probabilius videtur, à DEO totaliter, vel per seipsum, vel per Angelos suos, & semper sine nobis, produci vocationes, illuminationes, inspirationes, seu bonos effectus, quibus DEUS nos per se vocat, & excitat ad pœnitentiam*. and in the v. chap. ejusd. lib. thus he had premeditated (whom STAPLETON followeth *κατὰ πρόθεσιν*) *Triplicia esse DEI opera circa justificationem. Primi generis esse tempore illam Antecedentia, as post prædestinationem, electionem, pulsare, stare ad ostium, admonere, inspirare. Quæ sic DEI propria sunt, ut NULLA MINUS PARTEM HABEAT LIBERTAS VOLUNTATIS NOSTRÆ; non CONSENSUM, non COO-*

Lib. 6. cap. 8.

Lib. 4. cap. 7. de
Iustific.

PERATIONEM : therefore in these we are meere ly PASSIVE. A second sort are, *Productiones qualitatum Naturam excedentium*, as Faith, Hope, Charity, &c. *Quia ad producendum tam præcellentes qualitates Natura nostra pertingere non potest, habet se homo respectu earum PASSIVE*; sicut aer respectu luminis, cum illustratur. Thirdly, sunt alia quedam mediæ generis, as Credere, Deum diligere, pœnitere, eidem obedire. *Quæ Deus in Nobis NON exercet NISI NOBIS CONSENTIENTIBUS.* unto which purpose is applyed that of S. PAUL, 1. Cor. xv. *Gratia DEI mecum.* and that of S. AUGUSTINE; generally COOPERANDO perficit, quod OPERANDO incipit. which they learned of that grand Dictator of their Schooles, AQUINAS, in 1. 2^a. q. 3 in Corp. Artic. *Gratiâ operante, mens nostra est mota, non movens. DEUS autem SOLUS MOVENS.* To whom accordeth S. J. A. R. E. Z, de Præd. lib. 1. cap. 8. *Auxilia prævenientia incipiunt à DEO, & quantum ad tactum cordis, fiunt in nobis SINE NOBIS*; and MOLINA himselve, cyted by LESSIUS, *Omninò dicendum, concursus DEI particularem gratiamve prævenientem, semper vel tempore, vel Naturâ antecedere influxum liberi arbitrii, ad actiones supernaturales; tanquam CAUSSA & PRINCIPIIUM EFFICIENS in liberum arbitrium immissum. Quo mediante, DEUS ulterius, unâ cum libero influxu ejusdem arbitrii, in actiones supernaturales influit.* So also as I have beene by a most learned friend ad-

mo-

S. Aug. de grat.
& libero arbitrio, cap. 17.

monished, CABRERA in 3. THO. qu. 26. Disp. 6. art. 4. dub. 3. num. 17. CUMEL, var. disp. part. 3. pag. 69. MARTINEZ, in 1. 2^a. qu. 10. ar. 4. dub. 1. & pa. 693. LORINUS in Psal. 22. ver. 6. NAZARIUS in 1. part. THO. q. 23. art. 3. controuv. 2. pa. 713. CLINGIUS in locis, p. 152. And so CAJETAN, FERRARIENSIS, ALVARES, SALAS, CURIEL, VIGUERIUS, LEDESM. MONTESINUS, and OTHERS.

Now let us also hear the PROTESTANTS speak. WHITAKER, *de peccato orig.* pag. 149. *Homo gratiam Dei LIBERE accipit.* CHEMNIT. *Loc. com. to. 1. pa. 508. Voluntas mota & adjuncta à Spiritu sancto, non recipit impressionem sicut la-
tis, sed incipit VELLE & COOPERARI.* MOLLERUS in Psal. 65. *Voluntas non habet se ut TRUNCUS, sed mota à Spiritu sancto ACCEDIT & SEQUITUR vocantem DEUM, &c.* Quare, execranda sunt illa voces FLACCII (and are they not yours also ?), *Homo habet se in conversione REPUGNATIVE, HOSTILITER, ADVERSATIVE.* PERKINS, *reform. Cath. in Free-will* : In the FIRST conversion of a sinner, MANS FREE-WILL CONCURRETH with GOD'S grace, as a FELLOW or COWORKER in some sort. Mans will is NOT PASSIVE in all and every respect, but hath an ACTION in the FIRST conversion and change of the soule, SNECANUS and HEMINGIUS are confessed by WILLET, to bee of this mind ; and if my Notes faile me not, for I have not now the

Book by me, diverse other *Protestants* in Mr. FOX, pag. 1533. In the latter *Helvet. Confession* : *In regeneratione intellectus illuminatur per Spiritum sanctum, ut & mysteria & voluntatem DEI intelligat. Et voluntas ipsa non tantum mutatur per Spiritum, sed instruitur facultatibus, ut SPONTE velit & possit Bonum. Nisi hoc dederimus, negabimus CHRISTIANAM LIBERTATEM, & inducemus SERVITUTEM.* and in the *Confession of Saxony, Voluntas statim accepto Spiritu NON EST IAM OCIOSA.* Now if the Councell of TRENT intendeth to say no more, where is that vast difference imagined *inter partes*, those of the *Romish* and *Protestant* Confessions? These clamorous Promoters do not reade so much, it seemeth, as their owne ordinary *Protestant* Writers : and therefore in their Sermons, Lectures and Pulpits, they brawle at the shadow of their owne fancies, as dogs bark at the Moon; and in fighting the *Lords battels*, as they would seeme, and their silly Auditors conceive, they fight with *Shaw-fowles* of their owne setting up; abusing the simple credulity of the unlearned; making themselves ridiculous to the *Papists*; hardning them rather in their superstition, when they heare them talk so confidently, and traduce so virulently, as their manner is, and yet mistake so ignorantly that which they do not understand. The Councell of TRENT resolveth thus : *Si quis dixerit liberum hominis arbitrium,*

à DEO motum & excitatum, NIHIL COOPERARI, assentiendo DEO excitanti atq; vocanti, neq; POSSE DISSENTIRE si velit; sed veluti INANIME instrumentum NIHIL OMNINO agere, mereq; PASSIVE se habere, Anathema sit. Well, and what of this? Doe not WHITAKER, CHEMNITIUS, MOLLERUS, PERKINS, other Protestant Divines and Churches teach the very same concerning this first branch? and doth not MOLLERUS *anathematise* ILLYRICUS for holding so? The Councell addeth, *A man may RESIST the grace of God.* Admit: then, first, man hath Free-will against GOD: and what said our SAVIOUR concerning *Ierusalem?* HOW often would I, and THOU Wouldest NOT! But S. STEPHEN *in terminis* hath the very word, *Acts VII. LI. ~~animam~~*, YOU RESIST, nay FALL CROSSE *with the holy Ghost*, not suffering him to worke the worke of grace in you. If the Councell meant it *de gratiâ excitante, præveniente, operante*, I thinke no man will deny it: if *de gratiâ adjuvante, subsequente, cooperante*, there is, without question, in the naturall will of a regenerate man, so much of ADAM remaining, and carnall concupiscence, as may make him RESIST and REBELL against the Law of the Spirit. And if a man justified may FALL AWAY FROM GRACE, w^{ch} is the doctrine of the Church of *England*, then without question, your selves being Iudges, he may RESIST the grace of GOD offred.

Hitherto M. MOUNTAGU can see no such difference *inter partes*. If you with your new learning (for old you have little or none) can teach me more than yet I know; I will yeeld, and thank you for such instructions. But it may be objected, that *Pontificians*, hold, when the will of man is once informed, moved, incited, and holpen by divine grace, that then it concurrerh, it is active, hath an efficiencie in the work of godlinesse by the owne proper NATURALL force and condition. I answer; The moderate and discreet *Pontificians* (for there are Factious and Furious amongst them as well as amongst you, that will exceed) say no more than S. AUGUSTINE put into their mouthes : *Vult DEUS omnes homines salvos fieri, & in agnitionem veritatis venire; non tamen sic, ut is adimat liberum arbitrium.* And therefore, *vacante DEO, surgit de libero arbitrio, quod NATURALITER cum crearetur accepit. VOLUNTATEM LIBERAM dedisti mihi : sed SINE TE NIHIL EST conatus ejus. IDEM in Ps.xxvi. therefore, DEO adjuvante, conatur, ambulat.* And FULGENTIUS *de Incarnat. ca.xxiii. Potest homo, DEO donante, NATURALITER in DEUM credere.* who intend this, That the WILL of man, beeing first informed, enlightned, healed by grace, and then assisted continually by the same concurring grace, is *Pedissequa*, an hand-maid, and a subordinate AGENT with and under grace ;
and

S. Aug. de Sp.
& Lit. tom. 3.
cap. 33.

and that beleefe, repentance, and the like, are TRUE and REALL operations of MAN's understanding and will; and proceed, as actions NATURALL, out of the powers of the reasonable soule, elevated and ACTUATED to that height and actuality by GOD's grace. *Illud si qui dicant, sufficere homini liberum arbitrium ad Dominica praecepta implenda, etiamsi DEI gratiâ, & Spiritus sancti dono, ad opera bona NON ADIUVETUR, omnino ANATHEMATIZANDUM est, & omnibus execrationibus detestandum. Qui enim hoc asserunt, à gratiâ DEI penitus alieni sunt: qui ignorantes DEI justitiam, sicut de Iudeis dicit APOSTOLUS, & ROM. 13. 10. suam volentes constituere, justitiæ DEI non sunt subiecti. Plenitudo quippe legis non est nisi charitas. Et utique charitas DEI diffusa est in cordibus nostris; NON PER NOS IPSOS, nec VIRIBUS PROPRIÆ VOLUNTATIS, sed per SPIRITUM SANCTUM qui datus est nobis. VALET itaque LIBERUM ARBITRIUM ad opera bona, SI DIVINITUS ADIUVETUR: quod fit humiliter petendo & faciendo.* Thus S. AUGUSTINE, and so discreet and moderate Pontificians. *Sine DEI gratiâ NULLA possunt esse liberi arbitrii bona merita,* saith the Controversor. But wee need a supply continually of Divine Operation, Protection, Direction, and new Inspiration, to goe on with Free-will, which is *Comes, non Dux, Pedissequa, non Prævia,* as S. AUSTEN speaketh, *Epist. 106.*

S. Aug. tom. 2.
epist. 89.

If this were not so, then faith and repentance were not the actions of man ; neither could man be said to believe or repent, but the holy Spirit that infuseth grace. Now, *Id agit gratia, ut sanata natura, quod vitata non potest, POSSIT per eum qui venit quarere & salvare id quod perierat*, S. AUGUST. *Retract. i. cap. XIII.*

R. TAPPERUS,
art. 7. de lib. arb.

We may, saith RUARD TAPPER, consider in every vertuous action of man two things: the qualitie of goodnesse, and the work it selfe. The qualitie of goodnesse is WHOLLY from grace: the worke it selfe is wrought by the FREE-WILL of man, ASSISTED by grace. Opera pietatis, Credere, pænitere, &c. fiunt per NATURALEM virtutem liberi arbitrij, in quantum LIBERE fiunt; & OPERA sunt: à gratiâ verò, ut PIETATIS opera sunt. Tamen UT SIC, à libero arbitrio gratiâ informato, EFFECTIVE fiunt, non autem à SOLA gratiâ. He that saith thus, doth not say nor thinke, that man can by any NATURALL power EXCITE and prepare himself to grace, or apply himselfe unto GOD, to the motions of his Spirit ; as if GOD'S concurse needed not, or that man by the power of his owne will, without any speciall help of grace, could sorrow for sinne ; or by his PURE NATURALS had power to love GOD above all, or to do works holy and acceptable unto GOD, as some have prodigiously thought and written : nay, not that the grace of GOD, and power of WILL, are *ex aequo* joint copartners

to goe *passibus æquis*; much lesse, that man's will can outstrip the grace of God. This is denied, and cannot be inferred upon the activeness intended, or actions insisted on, in and of our wills prevented and enabled by grace: all that is said, is, *COOPERAMUR, ---SEQUIMURQUE PATREM, NON PASSIBUS ÆQUIS*; as that childe did his father in the Poet.

This is, I conceive it, the doctrine of the Protestant Schooles. *Vbi interim duo observanda esse docemus*, say the Helvetians in their Confession: *PRIMUM, regeneratos in boni electione & operatione, non tantum agere PASSIVE, sed ACTIVE. Aguntur enim à DEO, ut AGANT IPSI quod agunt. Rectè enim AUGUSTINUS adducit illud, quod DEUS dicitur noster ADIUTOR: nequit autem ADIUVARI, nisi is qui IPSE ALIQUID AGIT. S. PAUL, speaking of Belcevers, saith, You have obeyed from the heart that forme of Doctrine whereunto you were received, ROM. VI. XVII. And SALOMON saith, PRO. IV. XXIII. Keepe thine heart with all diligence: for out of it are the issues of life. OUR SAVIOUR saith, A good tree bringeth forth good fruit. The WILL of man is a true naturall faculty, given to man in his creation. In the state of corruption, this naturall faculty is a true efficient cause of sinne, and this naturall faculty is punished for sinne. In the state of justification, the same naturall fa-*

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culty

AN APPEALE

culty is truly and really endued with grace, and bringeth forth the works of righteousness, and shall be rewarded with glory and immortality. In both these states the WILL is a TRUE Efficient; but differently: a PRINCIPALL Efficient in the first state; a SUBORDINATE Efficient in the second, because the holy Ghost activateth and enableth it. For, *By the grace of GOD wee are that wee are: and that grace is not in vaine in us*, in the Doctrine of the Church of England, ARTIC. x. *working with us when we have that good will.* GOD's preeminence in the worke of our salvation, his chiefe hand in the businesse, his GRACE preventing, inspiring, enlightning, exciting, upholding, sustaining and concurring, doth not take away mans FREE-WILL in cases where Will hath any interest at all. The STOICKS, amongst others, held that Paradox of old, *DEUM ire per omnes---Terras tractusq; maris, celumq; profundum.* they meant it substantially, and so impiously. CHRISTIANS doe hold and believe it too, but disposingly, &c. in his providence, according to that *Axiome* of the wise, *Pertingit a fine, ad finem fortiter, disponens omnia suaviter*; according to the severall natures and exigences of things, to which he gave being and power to worke so: not DESPOILING them of their OWNE by CONCURRING with them, nor by any accessse ANNIHILATING his former grants or
in-

indowments conferred on them.

Thus having, with as great diligence as I could, examined this question *inter partes* of FREE-WILL, so farre as was coïncident unto my purpose; I do ingenuously confesse, that I cannot find any such MATERIALL difference between the *Pontificians*, at least of better temper, and Our *Church*. But if the *Informers* can make the contrary appeare, *submittam fasceis*, and turne over a new lease, even in this Article, opposing the Church of ROME as farre as any of the preciser Cut or zealous Disciples of THOMAS CARTWRIGHT'S Schoole whosoever. Then then, *ἀντίχα* : I am a man reserved, abhorring to multiply controversies, where is no cause.

CHAP. X.

The Councell of *Trent* not wholly to bee condemned. Man's *Will* not meerely *passive*, but *active* and *free* in the proper acts thereof. The memorable saying of SCOTUS. The power of the *Will* in things divine.

IN-

IN the next page thrice-bee approveth the
Doctrine of the Councell of Trent touching
Free-will.

MOUNTAGU.

WHolly, or in part? It would have
beene explained by honest men.
For say, I beseech you, will not
your owne wisdomes, or charity, or common
sense, or understanding, or what you will call
it, commend and approve some Determinati-
ons of the Councell of TRENT? *Sapè ete-
nim est oliter valde opportuna loquutus.* And
why not they, learned men at least, resolve
some thing truely, where was no cause of Fa-
ction to be opposite? Secondly, whatsoever I
approve in that Councell, is not *thrice* appro-
ved, as you doe enlarge in your suggestions;
but *twice* at most. nor yet *twice*, but by repea-
ting the same thing, *twice* remembred occasio-
nally. That which is so approved, is this, *Seff.*
*VI. cap. V. Si quis LIBERUM hominis ARBITRI-
UM post ADÆ lapsum amissum & extinctum
esse dixerit, aut rem esse de SOLO TITULO, imò
TITULUM SINE RE, FIGMENTUM denique A
SATANA INVECTUM in Ecclesiam, Anathema
sit.* And so say I: and so I hope, if your wits
be your owne, will you say. Man ever since
the

the Fall of ADAM, is not senselesse, a stocke, a stone; meerly PASSIVE in all things, active and AGENT voluntarily in nothing. That which hee doth, at least something that hee doth, he doth it *willingly and freely*, *Quum homini non sit per peccatum adempta neque intelligendi neque volendi facultas, sed duntaxat RECTE intelligendi & volendi facultas*, saith BEZA: at least hee doth it according to his WILL, not compellable in the proper acts thereof; To will, though drawne to performe many acts in course of life, as willingly it could wish them to be otherwise. Those in that Councell were *Men*, as well as *Pontificians*: learned men they were, at least the *major* part, and spake as well like men, as for a factious party in the Church. In that place they speak of *Free-will* in enlarged tearms, and not in reference unto actions of grace, of piety, of repentance, or regeneration, and godlinesse toward GOD. Now it is, I take it, a ruled case with all reasonable men, that in ADAM, and through his Fall, *non amisimus naturam, sed gratiam*. Indowments of grace above nature, or additaments unto nature, wee lost in ADAM. Nature and naturall indowments were impaired, and not extinct and abolished in his Fall. *Nec qui à Spiritu DEI agitur, ideo se putet LIBERUM NON HABERE ARBITRIUM; quod ne tunc quidem perdidit*, saith PROSPER, *quando Diabolo voluntate sua*

THEOD. BEZA,
opuscul. tom. 2.
pag. 666. part.
I. quest.

PROSP. de voc.
Gen. 1. 3.

se dedit, à quo IUDICIUM VOLUNTATIS DEPRAVATUM EST, NON ABLATUM. Quod ergo NON INTERFECTUM EST per vulnerantem, NON TOLLITUR per medentem: vulnus sanatur, non natura removetur. In which sense and regard, I inferred then and there a second decision of that Councell; * *Liberum arbitrium non quidem EXTINGTUM esse, sed viribus ATTENUATUM.* The which I might have enlarged, and commented upon, by the xvi. Canon of the Synod of Dort, in the IIII. Decision, *de conversionis modo*: where the Conveners will in these words proove either themselves *Arminians*, or you *Ignorantees* or malicious *Calumniators*; will they not? *Sicuti verò per lapsum homo non desit esse homo, intellectu & voluntate præditus: nec peccatum, quod universum genus humanum pervasit, naturam generis humani sustulit, sed depravavit, & spiritualiter occidit. Ita etiam hæc divina regenerationis gratia non agit in hominibus, tanquam TRUNCIS & stipitibus, nec VOLUNTATEM EIUSQUE PROPRIETATES TOLLIT, aut INVITAM VIOLENTER COGIT.* No otherwise than so saith M. MOUNTAGU, peradventure not so much as so. but you say, He concludeth this his Chapter thus: *Our Conclusion and yours is all one: wee cannot, wee doe not deny freedome of will in man: who so doth so, is no CATHOLICKE: I adde, no nor PROTESTANT.* For I did not conceive, that any *Protestant*, till you pro-

* This branch of the TRID. Councell, is taken out of the second ARAUS. Councell. Can. xxv.

professed your selves so senselesse, would have denied that Conclusion, *There is FREE-WILL.* We eat, we drinke, we sleep, wee wake, wee walk, we rest, wee runne, wee talk, wee hold our peace, we consent, assent, disagree; freely wittingly, willingly, without any constraint, out of the naturall power of our *Free-will.* And yet further for your sakes I adde. It were well done, and worth the while, as SCOTUS said well, *to cudgell him well and thriftily, that should deny FREE-WILL, so long, untill hee did confesse it to be in our power to goe on, to cease, or hold our hands.* And if he should commence an action of battery, to put in this Barre; It was not I that beat him, it was FATAL NECESSITY; and I was *thereby compelled* to doe it. I had not any FREE-WILL to resist: it was not in my power to doe, or not to doe otherwise.

In 1. Sent. dist.
39.

But concerning *Freewill*, the power, possibility, and activity of the will in the things of GOD, towards GOD, in the state of grace, I have set downe my *Errors*, as you call them, in two propositions, tendred unto mee, and unto you also, of the Church of *England.* First, that *Man in state of naturall corruption cannot turne nor prepare himselfe unto GOD, by or through his owne naturall and humane power and strength.* Secondly, that *Prevented by grace, and by grace assisted, hee putteth to his hand, to procure augmentation of that grace; as also, con-*

tinuance unto the end in that grace. No man commeth unto GOD, but he is drawne: being drawne, hee runneth or walketh as his assistance is, and his owne agility and disposition, unto the end. No man beareth fruit in CHRIST IESUS the Vine, unlessse that by the Husbandman hee bee engrafted. To engraft, is *opus Hortulani* ALONE. When as the branch is engrafted, that it may prosper and beare fruit, the root must supply; the slip sucke and retaine sap supplied from the root. This is enough: no more need bee curiously insisted on or disputed of. The Church of England doth no way contradiet this: it is the precise doctrine of our Church, ARTIC. X. *The condition of man after the Fall of ADAM, is such, that he cannot turne nor prepare himselfe by his owne naturall strength and good works, to faith and calling upon GOD. wherefore we have no power to doe good works pleasant and acceptable unto GOD, without the grace of GOD by CHRIST preventing us, that we may have a good will, and working with us when we have it.* Man is heer in this passage, by the Church, considered two waies: as in Nature depraved; as in Nature againe by Grace restored. In Nature depraved, *Freewill* is totally denied unto man, for any workes of righteousness, acceptable or pleasing unto GOD, before conversion; or for workes of actuall concurrency in the very act of first converting: but not for workes of

of Nature or Morality; of which works only the Proposition was to be understood. *Si per morale opus virtutes intelligas Philosophicas: non negamus posse hominem, sine speciali gratiâ, multa fortiter, & temperanter, & julte agere:* saith D. WHITAKER. And that saying of DAMASCEN is denyed of no man that hath his braines in his head; Ο μὲν ἄνθρωπος, λογικὸς ὢν, ἀγχι μᾶλλον τῶν φύσιν, ἢ περ ἀγεται. δι' ὃ καὶ ὁρεσίου ἐστὶν, εἴπερ ἐθέλοι, ἐξουσίαν ἔχει ἀναχαίττειν τὰ ὁρεζίν, ἢ καὶ ἀπολεθῆναι αὐτῇ.

De pecc. orig. 2. 3.

DAMASCEN,
lib. 2. de fide
orth. cap. 27.

Man being a creature endued with reason, doth rather leade nature; than is led by nature; and upon appetite or desire, may shake off; if he please, and acquit himself of that desire, or close in with it, and give consent unto it. In state of Grace repaying and restoring Nature, Free-will is not denyed man; but how? Not as in or unto naturall objects; *hic mota movet*. It worketh with us, we with it together with Grace, when wee have once that good will wrought in us. And surely if wee have it working at all, it is not *titulus sine re*: nor is it *inane nihil*, as some, it seemeth, thought: which the Councell of TRENT condemneth very justly. This is not my singular fancy; as your opinions most-what are private imaginations of opiniative men, ignorant of others, wedded to their owne conceits. OPERATUR ille, COOPERAMUR nos: NON enim AUERT, sed ADIUVAT bonæ voluntatis arbitrium: saith S. AUGUSTINE, *Quest. XV. super Deuterom.* And againe, *Quest. L. In spiritualibus conflictibus*

S. Aug.

sperandum est, et petendum est adiutorium DEI. Non ut NOS NIHIL OPEREMUR; sed ut ADIUTI COOPEREMUR. And again, *Retract. I. XXIII. Utrumq̃, Credere & velle, DEI est, & NOSTRUM. utrumq̃ est DEI: DEI est, quia preparat voluntatem: NOSTRUM est, quia non fit nisi volentibus nobis.* and *Epist. CVII. Quomodo dicuntur negare liberum voluntatis arbitrium, qui consentunt omnem hominem, quisquis credit in DEUM, non nisi SUA LIBERA VOLUNTATE credere?* And PROSPER *de vocatione gentium: SED etiam voluntas hominis subjungitur ei (Gratie) atq̃ CONIUNGITUR. Quae ad hoc praedictis est excitata praesidijs, ut divino in se cooperetur operi, & incipiat exercere ad meritum, quod superno semine concepit ad studium: de sua habens mutabilitate si deficit, de gratiae opitulatione si proficit.* And FULGENTIUS *de Incarnat. cap. xx. Quam gratiam humanum non aufertur, sed sanatur; non adimitur, sed corrigitur; non removetur, sed illuminatur; non evacuatur, sed adjuvatur, atque SERVATUR ARBITRIUM: ut in quo infirmitatem homo habuit, in eo habere incipiat sanitatem; quo errabat, eodem in viam redeat; in quo cecus fuit, in eo accipiat lumen; & ubi fuit iniquus, serviens immunditiae & iniquitati ad iniquitatem, ibi gratiam praeveniens atque adutus, serviat iustitiae in sanctificationem.*

To this purpose the words are so evident in the ARTICLE, there can be no tergiversation or eluding of them. I could name you many that at least doe write so: I content my selfe with

PROSP. de voc.
Gent. lib. 2.
cap. 9.

with one, whom I dare say you will not reject. The learned Bishop of *Lichfield* is the man I meane, in his Appeale, pag. *XIII*. *Ret have they also* (he speaketh it of the *Centuriators of MEYDENBURG*) *out of the cleere and sound testimony of the same Father S. GREGORY, drawne a doctrine of Orthodoxall Truth in the doctrine of FREE-WILL; holding, that a man's will, in respect of any spirituall good, is not free in it selfe, untill that it be freed by grace.* Then it is free in his opinion. And this opinion, he saith, is an *Orthodoxall Truth*: and his opinions, in your opinion, are neither *Popish* nor *Arminian*. How can the same opinion be *Popery* in *M. MOUNTAGU*, who goeth not any farther than that Bishop hath gone: and hee had warrant from Antiquity. *COOPERATORES sumus gratia DEI operantis in nobis. Non enim DORMIENTIBUS, provenit regnum cælorum,* saith *LEO*, *nec OTIO* *DESIDIAQUE TORPENTIBUS beatitudo æternitatis ingeritur.* who yet denieth not, that without *GOD* we can doe nothing: it is *GOD* that worketh the will and the deed. All our works thou hast wrought in us; and the like. *Quæ utique sine DEO nulla est, nec proprietatem obtinet dignitatis* (the righteousness hee meaneth of a regenerate man) *nisi Spiritu sui vegetetur Authoris. Dicente enim Discipulis suis Domino, SINE ME NIHIL POTESTIS FACERE, dubium non est, hominem bona agentem, à DEO habere & effectum operis, & initium voluntatis,* *LEO* ser. 8. *Epiph.*

*S. LEO, ser. 5.
in Epiph.*

The

The *freedome* of will doth not exclude out GOD's prerogative royall, nor circumscribe it : and GOD's preeminence in the work of our salvation, his chiefe hand in the businesse, his grace preventing and concurring, doth not take away mans *Free will*, in cases wherein Will is interess'd. Causes may be many and manifold unto severall acts and particular ends. In this Εἰσὸς and concatenation of causes, there is a progresse ordinary from the first to the last, and a reflection from the last unto the first.

ἡ ἀρχὴ καὶ ἡ ἐξουσία αἰνῶν τῆς καλῆς, καὶ ἡ ἐξουσία.
Second causes and subordinate are reduced unto the originall, prime, and beginning cause of all; and agunt in virtute prime. If in no respect else, yet in this regard; It is not of him that wil- leth, nor of him that runneth, but of GOD that giveth the increase.

To conclude then; *That man hath FREE- WIL L*, is not by us gainsaid, saith that worthy and learned Bishop of MEATH. *Freedome of will, we know, doth as essentially belong unto man, as reason it selfe : and he that spoileth him of that power, doth in effect make him a very BEAST.*

Quis nostrum, saith S. AUGUSTINE against the Pelagians, dicit, quod primi hominis peccato perierit arbitrium de humano genere? Libertas quidem periit per peccatum : sed ILLA qua fuit in Paradiso, habendi PLENAM cum immortalitate justitiam. To deny Freewill at all, is wilfull folly : but to give unto it that power and sway

as many doe, is little lesse than *Blasphemie*. Truth is ever in the *midst* betwixt two extreames; and so is it heer, most wisely tempered and qualified with moderation in the doctrine of the Church of *England*; according to which I endeavour to square my beleefe and opinions.

CHAP. XI.

The fourth and last point of ARMINIANISME touching the Synod of DORT.

The Synod of *Dort* not our Rule.
Private opinions no Rule. The
Informers imputations nothing
 at all.

INFORMERS.

HEe expressly maketh the Church of England to cast off the defence of sundry points which the Synod of DORT maintayned and determined.

P

MOUN-

MOUNTAGU.

IN ALL my writing, to my remembrance, I name that SYNOD but once onely, and no more : That at DORT, and another Nationall Synod at GAPP in *France*; and that respectively, and in gentle, nay honourable termes, ἐν παρρησίᾳ, with the two last in the Church of *Rome*; the one at FLORENCE, the other at TRENT, and pronounce, not I hope in any disgrace unto the Synod of DORT, that we may as well tender unto our Adversaries, the Protestant conclusions and decisions of those two *Synods*; as they presse us with the ANATHEMATISMES of *Trent* or *Florence*. Beside this onetime and occasion, I never name DORT. And for the particular points and passages of my Booke, I protest, that to my remembrance it came not so much as within the compasse of my thoughts, ἐδ' ὅ-
 ναρ, ἐθ' ὕπαρ. For what had I to doe with that *Synod*, not once named by the *Gagger*? I undertooke the defence of the *publick* doctrine of the Church of ENGLAND, of which I am; being not curious in *alienâ republicâ*, with which I had nothing to do. That fellow had, as the use and custome of *Papists* is, schismatically dividing himselfe from us, cast upon the Church, as of PUBLICK allowance, many and some absurd propositions of PRIVATE
 Tenents;

Tenents; particular fancies of some idle conceits. I pleaded not guilty unto the Indictment, and tooke off the CHURCH, falsly charged, from that issue, wherein it may bee some other had joined, against right and reason. You, or any *Puritan* or *Papist*, make it plaine, that any thing by me disclaimed for being the PUBLICKE, ESTABLISHED doctrine of our Church, is yet the doctrine of the Church, and I am ready to recant. If the Synode of DORT hath determined otherwise, let their determinations stand for me: I quarrell them not; I meddle not with them. Those that like the Decrees of that *Synod*, or are bound to maintaine the Decrees of that *Synode*, let them maintaine them if they like them: *Non equidem invideo*. I have no part nor portion in them. I am not tied to uphold them, farther than they consent unto that which I am bound to maintain, the doctrine of the Church of ENGLAND. And if it were true, which is most false, wherewith I am charged by these honest men, yet I might answer (and what if I doe?), Who bound the Church of *England*, or Me, a Priest and a Member of the Church of *England*, unto defence of all the Decrees or Determinations of that *Synod*? Hath Prince? or Parliament? or Convocation? Edict? Statute? or Canon? I knowe none: I have heard of none; nor ever shall, I hope. And till I heare of such (*quod mihi xero*) I answer,

Let them that are interess'd, plead for themselves. For my part, I nor have, nor ever will subscribe that Synode absolutely, and in all points (for in some, it condemneth upon the Bye even the discipline of the Church of *England*), but so farre forth onely, as their Determinations shall bee found and made conformable unto the doctrine of our *Church*: nor I think will the Ferventest amongst you subscribe it in every point. For sure I am, your *Divines*, as you call them, have disavowed sometimes some things resolved of in that *Synod*; as for instance: *Cooperation of Free-will and Grace*, *Reprobation negative*, rather than *positive*. But, as I said, the *Synod of Dort* is not MY Rule, and your Magisteriall Conclusions are NO Rule. I hope, all, not violently precise, will say, *Ampliamdum*, upon your bare imputations; who bring nothing to prove me an ARMINIAN, but your *αὐτὸς ἔφα*, *Hee saith thus and thus*; and we say *this is ARMINIANISME*.
Absq̃ hoc

And thus much for *Arminianisme*.



THE

SECOND PART.

TOUCHING
POINTS OF *POPE*RY
IN GENERALL.

CHAP. I.

The *Author* uncharitably traduced. His profession for the *doctrine* and *discipline* received and commanded in the Church of *England*. Conformable *Puritans*. Furious zeale. The Church of *Rome* not a sound, yet a true Church. *Private* opinions disclaimed. The Church of *England* asserted to her owne

*publick and proper Tenents. The
cause of all these Imputations.*



OW come they to *POPERY* in a larger extent. A strange imputation, in my opinion, considering the subject upon which they work : which may argue in them, with any indifferent Reader, an uncharitable, unchristian, fiery, Puritanicall zeale, malice, and indiscretion too. For, did I prevaricate ? was it a compact between *Me* and the *Papists* to collude ? If I favoured them, would I so have handled them, as few have beside me, in so exasperating a stile ? Sure, *A Kingdome*, I know, *divided cannot stand*. But the truth is, As with the *IESUITE* he is an Heretick, that is not *furioso more* a Roman Catholick : so with the *PURITAN* he is a *Papist*, that will not run amadding with them. It is not the first time, for this very cause, I have been talked of, esteemed of, traduced as a *Papist* : which I can the better brooke, because they have mered this measure to the Church of *England* it self, as sympathizing with *Papists* in her Liturgy, Discipline and Doctrine too. It were to be wished, that such transported spirits were taught to be more submisse and sparing in their talk.

I call GOD and all his holy Angelsto witnesse,

ness, I nor am, nor have beene, nor intend to be heerafter, eyther *Papist*, or ROMISH Catholick; a *Papist* of State, or of Religion; but a Priest, a member, a follower of the Church, and Doctrine of the Church of ENGLAND. The Originall grounds of *Popery*, are, to my understanding, against Reason, have not their warrant from revealed Truth, stand not with the purer practice of prime Antiquity. I have been born, and bred, and brought up in the Confession of the Church of *England*. I have learned, loved, admired, and proposed unto my selfe to follow indeclinably, not onely the Discipline of the Church of *England* (whereunto the *Puritans* and Schismaticks themselves, at least the wiser and subtiler sort of them, come off roundly now, for ends best known amongst themselves, remaining *quod erant, quoad doctrinam, & tantum non in* EPISCOPATU *Puritani*) but the whole and entire Doctrine of that Church, proposed in Synods, confirmed by Law, commanded and established by Act of PARLIAMENT. This totall, both *Doctrine* and *Discipline*, I willingly and thoroughly embrace. In profession thereof, *ὡς Θεοῦ ἐκείνου*, I have lived, and will die; and will maintaine it, by GOD's grace, to bee Antient, Catholick, Orthodox, and Apostolicall. I say it againe, a never was or will be a *Papist*, no not in heart; though many be arrant *Puritans* in heart, that onely, for preferment do conforme; hold with
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the Hare, and runne with the Hound : who so they might *vivere* and *valere*, would as willingly have up the Presbyterian Anarchie, as would THO. CARTWRIGHT, were he living; though many, once *Puritans*, turne often *Papists*. And no marvell : for fleeting is commonly from one extreme unto another. Men of moving, violent, Quick-silver, Gun-powder spirits, can never rely upon middling courses, but, *dum furor in cursu est*, runne on headlong into extremes. And so, I may avow, I will not bee a *Papist* in haste, because I never was a *Puritan* in earnest or in jest ; having found it true, in my small observation, that our Revolters unto *Popery*, were *Puritans* avowed or addicted first.

And yet it must bee granted ; All powder doth not take fire alike, nor are all *Puritan* Spirits of one disposition. With some of them, more braine-sick than the rest, all my Booke against the *Gagger* is quickly branded with *Popery* or scurrility. With others, more discreet, I doe but walk upon the brinks of *Popery*; wherein is some allaying of that former fervency : for, upon their better advice, I am but *αγχοθυομαι*, at the next dore unto it. What they thinke or speake, I cannot hinder, nor doe I greatly care. I professe my selfe none of those furious ones in point of difference now-a-dayes, whose profession and resolution is, That the farther in any thing from communion

munion with the Church of *Rome*, the neerer unto G O D and Truth: that we ought to have no commerce, society, or accordance with *Papists* in things divine, nor almost humane, upon pain of eternall damnation; but must bid defiance irreconcilable unto them for ever. I am absolutely perswaded, and shall bee till I see cause to the contrary, that the Church of *Rome* is a *true*, though not a *sound* Church of C H R I S T, as well since, as before the Councell of *Trent*; a part of the Catholick, though not the Catholick Church; which wee doe professe to beleieve in our Creed: a Church, in which, among many tares, there remaineth some wheat. In Essentials and Fundamentals they agree, holding one Faith, in one Lord, into whom they are inserted through one Baptisme. *Ecclesia Papalis* (saith FRANCISCUS IUNIVS, neither *Papist* nor *Arminian*) *quâ id habet in se quod ad definitionem Ecclesie pertinet, est Ecclesia*. And I verily am perswaded, that I ought not to goe farther from the Church of *Rome* in these her worst daies, than she hath gone away from her selfe in her best daies. I hold it to bee furious zeale without discretion, issuing out of ignorance, or malice, or both, in them who proceed so farre in their extravagant assertions, as to professe, that *Turks* and *Turcisme* is to be preferred before, and rather embraced than *Papists* and *Popery*: with whom the *Puritan-Papist*, the IESUITE, is quit.

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Lib. de Eccles.
cap. 17.

For, they teach the like concerning *Turkes* and *Heretickes*, as they call us. But the truth is, *hæc non est illa* HELENA, these opinions are not the things which offend them so much, or moved them to impute these calumnies unto M. MOUNTAGU : there is *ἡ ἀρετή*, and that is *τὸ πᾶν*. For whereas the PURITANS were wont to be shrowded under the covert of the CHURCH of ENGLAND, and to vent, publish, and tender their many idle dreames, fancies and furies unto the world, under pretext of the doctrine of our CHURCH ; and our Opposites of the *Romish* Side did accordingly charge our CHURCH with them : M. MOUNTAGU, out of just indignation against that open wrong and injury done unto his Mother, and, as he doth assuredly hope, to the good service of His MAJESTY and the CHURCH, hath disbanded them from their shelter, taken them off from colluding under the CHURCHES protection, and sent them to their owne home, to shrowd there if they could, and to answer for themselves ; to make good their own cause by and of themselves : and likewise hath asserted the CHURCH unto her owne true *Tenents*, naturall and proper unto that doctrine which is publickly determined and authorized in her authentick Records, to the high displeasure (no doubt) and distaste of such a potent overweening faction as they are. *Hinc mihi sola mali labe*. This is the ground of all
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the POPERY and ARMINIANISME with which I am aspersed, The particulars whereof in the one I have wiped away already : the other will as easily off too I take them in order, as they were proposed in the copie that came unto my hands : in which they are digested without any good method or due order, as the *επιόματα* of angry and idle braines.



POINTS OF POPERY IN PARTICVLAR.

CHAP. II.

The Church Representative, and Points Fundamentall, what they are. All that Papists say, is not Popery. Particular Churches have and may erre. The Catholick universall Church hath not, cannot erre. Of Generall Councils. The Author farre
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from the *Iesuits* fancy. The **XXI.**
Article of the Church of Eng-
land explained.

INFORMERS.

HE saith, that the Church Representative, true and lawfull, never yet erred in Fundamentals; and therefore that hee seeth no cause but to avouch, The Church Representative cannot **ERRERE**. pag. XLV.

MOUNTAGU.

IN this Accusation are two Propositions distinct, though connexed and dependent: First, *The Church Representative, true and lawfull, did never erre in Fundamentals.* Secondly, *The Church Representative, so true and lawfull, cannot erre in Fundamentals.* Now, whether Proposition of these two is *Poperie*? or are both these Propositions, jointly or severally taken, *Poperie*? To explicate the terms, and draw up to anatomize your confusednes: The *Church Representative* is a **GENERALL COUNCELL**; not titularly so, as the *Conventicle of Trent*; but plenarily true, generall, and lawfull. *Points Fundamentall* bee such as are immediate unto faith: for instance, the

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ARTICLES of our CREED ; which only be those Tenents and Points of faith , that have indeed, and so must have, Universality, Antiquity, Consent, Knowledge. No man can be saved, that beleeveth them not ; no man can be saved, that knoweth them not : which must bee understood *de viâ ordinariâ*, except that G O D himselfe have disposed otherwise, who may dispense with his owne Ordinances as he will : as in case of Infants, Naturals, frantick persons, which through invincible disability are *extra Censum Ordinariorum*. Otherwise the knowledge and beleiving of them is absolutely necessary, and required *necessitate medi* unto salvation. To say they are *Fundamentals*, to propose them for *Fundamentals*, that are thus required, and must bee knowne and acknowledged upon so great and dangerous an exigence, is no *Popery*, as I conceive ; no not in your opinion. The *Papists* rather are *ad oppositum*. For they enlarge their Tenour, make their dignity and degree too common ; abusing that honour peculiarly due to them, by promiscuously communicating it unto other points of inferiour rank and reckoning ; especially those XII. new ARTICLES of the *Tridentine CREED*. Thus, upon explication of the tearms, we come unto the assertion.

It is, belike, *Popery* to say, that in them, in these *Fundamentall Points*, A true and lawfull generall Councell never erred *de facto*, because

(forsooth) *Papists* say, that a generall Councell cannot erre. If this were right and regular, yet first, *Bate me an ace.* For all is not *Poperie* that *Papists* say : but what they say as *Papists*, as a Faction divided, as in particular by themselves, that haply is *Poperie*. All is not *Heresie* that *Hereticks* hold : nor is all *Puritanisme* that *PURITANS* beleeve or maintaine. They hold many things right with the Church of *England*: but what they hold as *PURITANS*, that is, as a schismaticall Party divided from, and opposed against the doctrine, or discipline, or both, of the Church of *England*, that wee may be bold to call so. Semblably wee are to judge of *Papists* : and so, what is said of *Papists*, is not presently and indistinctly *Poperie* ; but may be said *in terminis* by *Protestants*, and they be never a whit the more any *Papists* for so saying.

Againe, to say that this Proposition, *A true and lawfull Generall Councell never did Erre*, is *Poperie*, cannot sinke into my understanding. For I demand, *Quo warranto?* hath any *Classis*, or Consistory of Lay-elders, or others, concluded it so? It may be *αμαρτημα πνευματικόν*, a mis-report, an error in Storie, which goeth no farther than unto the thing done or not done. Historicall mistakings, mis-relatings; who made them *Poperie*? though I professe, I neyther know nor acknowledge any mis-report or error in point of Story in so saying. Let any

Puri-

Puritan living shew me where, when, in what any *Generall Councell*, according to true accep-
tion, or *Church representative*, hath so erred in
the resolution and decisions of that Councell:
for in the debating of doubts, questions, pro-
positions, the case is otherwise, and not the same.
I conceive and acknowledge but *four* Councels
of this kinde; that of *Nice*, of *Constantinople*, of
Ephesus, of *Chalcedon*. Shew me in what *Fun-*
damentall point of Faith any of these *Generall*
Councells have erred. But it is *Popery* perad-
venture to say, It never was; therefore in all
probability it cannot be. If so, then in conse-
quences and *Non sequiturs* in Logick, are, in
your opinion, to be ranged under *Points of*
Popery: and so, by this your assignement, *Popery*
will extend it selfe very farre indeed; farther
than ever any *POPE* or *Papist* did pretend or
claime. And if you will grant the *POPE* this
so universall and transcendent jurisdiction, yet
M. MOUNTAGU's *Popery* cometh not up so high
as unto generality illimited. It cannot bee at
all: it insisteth but upon some points onely;
and that not by or with a generall vouchee
neither, but thus only, *I see no cause*. Now there
may be cause, though I see it not. It may be,
though I think, and speake, and write other-
wise, or you cyther, yet both of us may bee
deceived.

But somewhat there was which these men
intended, and would have said, if so bee they
could

AN APPEALE

could have hit upon it. It is a Conclusion of the *Romane Schooles*, *The Church cannot Erre.* which Proposition, I may both affirme and deny, as it is proposed. *The Church CANNOT Erre. The Church CAN Erre.* For first it is ambiguous *subiectivè* ; What the Church is, which cannot *Erre*. The word is *ἐκκλησία*, and must be distinguished. And secondly we may consider it *obiectivè* ; In what things the Church cannot *Erre* ; and *ὡς ἔστιν*, that Not erring doth reach forth *Extensivè*. To this purpose, I differenced Churches *two* wayes : into *Topicall* or *Particular* Churches ; into *Catholick* or *Univerrall*. I divided also the objects of erring or not erring, *two* wayes : into *Fundamentalls*, or *superstructives*. For *Particular* locall Churches, such as *Corinth*, *Ephesus*, *Smyrna*, *Thyatyra*, *Laodicea*, &c. it is in *Confessō* on both sides, that *They may Erre* : for it is evident that they have *Erred*, both in inferiour and in higher points of Faith. and so have *Erred* oftentimes, that through their *Erring* in *Fundamentalls* in that sort, they have ceased to be Churches any more. The *Catholick* or *univerrall* Church, I considered *two* wayes ; conceiving it to be *Diffusive*, or *Representative*. and that diffusion to runne out *two* wayes : into *Univerrality* of *ALL*, both *Time* and *Place* ; or into *Univerrality* of *Time* alone. The first is so ample, that it fetcheth in the *APOSTLES* and all ; and so includeth within the

Verge

Verge that part of the Catholick Church which is now *regnant* in heaven, and free from all *Error*, as partaking of that blisse which leadeth infallibly, holdeth inseparably in all Truth. In this sense and acceptation, the proposition is not quarrelled: *The Church* so, hath not, *cannot Erre*. The second divided part, stinted from so large an extent, is yet enlarged respectively, to all members, to every member in particular of the Catholick Church, living any where, at any one time. so that the *whole* aggregation of all *Christian* professors, make and compose this Church. And as yet, I thinke, the Informers doe not quarrell us for *Popery*. Their whole stich is against the *Church Representative* in a Generall Councell. In which, though I should resolve simply and punctually thus, *A Generall Councell cannot Erre*, yet could I not be counted a *Papist*. For the Tenent of the *Papists*, if you (my Informers) know it not, in their Schooles, is this; *A Generall Councell can no way Erre in the Decisions finall thereof, which is allowed by the POPE*. By which they necessarily inferre, as also they stick not to expresse, that unlesse the *POPE* give ratification, any *Generall Councell* whatsoever may *erre* in any point of Faith, of what nature soever. And therefore (such is their Doctrine since the *IESUITES* have domineered in their Schooles) all the validity and assurance of *not Erring*, which a *Generall Coun-*

cell hath or can have, either *in fide* or *mori-*
bus, is onely from that impossibility of Erring
 which the POPE hath, as *Heres ex asse* unto
 S. PETER, to whom our SAVIOUR behighited
 that impossibility *alone*. So that pretend the
 IESUITES as long as they will, that fair and
 specious shew and title of the CHURCH
 never so much, have they nothing in their
 mouthes, but, The CHURCH, the CHURCH;
 the POPE is that *Church*: and their conclu-
 sion heer is not for the *Church*, but for HIM.
 Now, doth Mr. MOUNTAGU come up unto,
 nay, looketh he toward this Catholick *Roman*
 fancy and infallible madnes? Nothing lesse.
 Hee directly pitcheth upon the *Church Repre-*
sentative in a *generall Councell*, WITHOUT the
 Pope; I meane, without the Pope as Head, or
 exceeding the bounds and limits of a Patri-
 archicall Bishop. I go not unto *all* things dis-
 cussed or determinable in a *Councell*, but rest
 upon that which is *Fundamentall*. Nor doe I
 resolve it as *certum & de fide*, or tender it un-
 to others to be *beleaved*. I say no more but,
I see no cause why I may not so resolve: and
 that also but upon suppositions, if the Coun-
 cell be *truely* GENERALL indeed: and of
 SUCH, none yet ever *erred*, that ever I yet
 read or observed, in *Points Fundamentall*. And
 therefore I saw and sec no cause but a man
 may say, Such a Councell shall never erre in
 Fundamentals.

But

But concerning *Fundamentals*, if your stitch bee against them, I answer with B. MORTON in his *Appeale*, *THE beleefe of some Articles is so absolutely necessary for the constitution of a true Church, as a reasonable soule is for the essentiall being of a man.* In such as these are, shew me an error. Dr. REYNOLDS himself, though maintaining the contrary, was not able in his *VI. Conclusions*, out of all his reading (and yet therein was his excellency), to afford us so much as a peece of an example in Antiquity, for a *Generall Councell erring in FUNDAMENTALS* : and I am perswaded, no man living can instance it. Of such onely doe I speak, and in such onely do I conceive infallibility : and so, as I conceive it, the promise of our SAVIOUR may and doth hold, *HEE shall leade you into ALL TRUTH* ; as also that other to the same purpose, *where two or three are gathered together in my Name, I AM THERE in the MIDDEST of them.*

The Church of *England* may seem to have been of a contrary minde in her determinations ; and to have taught, and prescribed to be so taught, that such *Generall Councils*, true and lawfull, not onely may erre for possibilitie, but also have erred in reality. For *Artic. XXI.* we reade thus : *GENERALL Councils may not be gathered together without the commandement and will of Princes. And when they be gathered together, for as much as they bee an Assembly of*

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men,

men, whereof all be not governed with the Spirit and word of GOD, they MAY ERRE, and sometime HAVE ERRED, even in things appertaining unto GOD. Which decision of the Article is not home to this purpose. First, the Article avoucheth, that GENERALL Councils have erred : which cannot be understood of my limitation, *Fundamentals*; because there is no such Extat of any *Generall Councell*, true and lawfull. Secondly, *things appertaining unto GOD* are not all *Fundamentals*; but points of Piety, GOD's Service, and Religion, which admit a very large interpretation. For many things appertain unto GOD, that are not of necessity unto salvation, both in practice and speculation. In these haply *Generall Councils have erred*: in those other none can erre. The Councell of Nice determined the controversie of Easter : it was not *Fundamentall*. I put the case, that in it they erred. It was a thing appertaining unto GOD, in his service : this may come under the sense and censure of the Article ; but this toucheth not my opinion, concerning only *Fundamentals*. Thirdly, the Article speaketh at large concerning *Generall Councils*, both for debating and deciding. I onely spake of the determination : wherein it may be possible they nor can, nor shall erre, that may and have erred in the discussing. In that very Councell of Nice, it was an Error in debating, though not *fundamentall*, touching that yoke of single life, which

which they had meant once to have imposed upon the Church : but in conclusion they *erred* not. PAPHNUTIUS gave better advice, and they followed it. The *Article* may very well have aimed at this difference in *Prosecution* and *Decision*, in saying, *ALL are not governed with the Spirit and Word of GOD* ; which is most true. but *some* are : and those *some*, in all probability, ever may prevaile, as ever hitherto in *such Councils* in *those cases* they have prevailed, against the greater part formerly resolved otherwise. Again, the *Article* speaketh of *Generall Councils* indefinitely, without precisely determining w^{ch} are *Generall*, which not; what is a *Generall Council*, what not : and so may and doth conclude *reputed* or *pretended* *GENERALL Councils*, *univocè* *GENERALL*, though not *exactly* and *truely* indeed (such as was the Council of *Ariminum*) whereof I did not so much as intend to speak ; my speech being limited with *true* and *lawfull* : of which sort are not many to be found. Lastly, the *Article* speaketh of things that are *controversæ fidei*, and *contentiosi juris*. I speak of things *plainly* delivered in *HOLY SCRIPTURE* : for such are the *Fundamentall points* of our Faith. And that it is so, the ensuing words of the *Article* doe insinuate ; *Things necessary unto Salvation, must bee taken out of SCRIPTURE alone*. *COUNCILS* have no such over-awing power and authority, as to tye men to *Believe*, upon paine of

Damnation, without expresse warrant of GOD's word, as is rightly resolved in the *Article*. They are but Interpreters of the Law; they are not absolute to make *such* a Law. Interpretation is required, but in things of *doubtfull issue*: our *Fundamentals* are no such. COUNCELS are supposed not to exceed their commission, which warranteth them to debate and determine questions and things *litigiosi status*. If they doe not *hoc agere* sincerely, if they shall presume to make lawes without warrant, and new articles of Faith (who have no farther authority than to interpret them) lawes without GOD's word, that shall binde the conscience, and require obedience upon life and death; our Church will not justify their proceedings, nor doe I. *Non debet se Ecclesia CHRISTO preponere, cum ille semper veraciter iudicet; Ecclesiastici autem Iudices sicut homines, plerumq; fallantur*, saith S. AUGUSTINE against CRESCONIUS the *Donatist*. but he speaketh not there of *Fundamentals*; indeed not of the *Church representative*, as I explaine my selfe. Nor doth that principall place of all make against me, which is in him *contra Donatistas*, concerning the erring of Generall Councils: *Et ipsa Concilia, que per singulas regiones & provincias fiunt, plenariorum Conciliorum authoritati, que sunt ex universo Christiano orbe, cedunt: ipsaq; plenaria sepe priora à posterioribus emendantur: cum aliquo experimento rerum aperitur, quod clausum*

Lib. 2. cap. 27.

Lib. 2. cap. 3.

clausum erat; & cognoscitur, quod latebat. For he taketh *Councells* in a generall acception, as it is plaine by him: and hee speaketh not of *Fundamentall points* of Faith; as both the cause it selfe argueth, and his assigning of *better information* in tract of time, to direct *consequent Councells* in determining contrary to *precedent*. who, for any thing he saith to the contrary, might have truely determined, as things then stood. To conclude, this Information is a meer cavill. *De tali Concilio, & saniori parte, & conclusionibus in fide, probabile est.* No more.

CHAP. III.

Strange accusations. *Antiquity* reverenced, not Deified. *Fathers* accused of some error by *Iesuites*. The occasion of their enlarged speeches concerning *Free-will*. The *Author* acquitted of *Popery*.

INFORMERS.

A Gaine, speaking of the *Fathers* in generall, hee professeth his opinion to bee, that
Those

Those worthy Lights did not any way faile; nor did darkenesse possesse their cleere understandings. CHAP. XVI. pag. CXIII. *The which is a saying more Popish than learned Papists durst ever affirme.*

M O U N T A G U.

N Ay more sottish than any *Puritan*, but your selves, would ever quarrell. Malice and Ignorance, whither wilt thou? As if M. MOUNTAGU had affirmed, that no *Father* ever *Erred* in any point whatsoever. Masters Informers, you may goe range this calumny under some other head: for *Popery* will not admit nor entertaine it. No ignorant *Papist*, lesse *learned* than your selves, *ne dum* LEARNED *Papist*, either taught or thought, that no *Father* ever *Erred*. And as for M. MOUNTAGU, he utterly disclaimeth it. Though no man living carrieth a more awfull regard, and reverent respect unto *Antiquity* than hee doth, yet never did hee so doate upon them. It is more than ever entred into the compasse of his thoughts, so to overlavish transcendently in their commendation, as to give them prerogative of *not erring* at all; and so to advance them unto their M A K E R S seate. It belongeth not to these *Ancients*, but to the *Ancient of Dayes*, not to *Erre*. And so much M. MOUNTAGU had expressed in that former passage

passage of his penne: *Take them at large, and they lavish so farre sometimes, that the greatest Patrons of the power and efficacy of Free-will, dare not joine issue with some of them.* Then followeth that calumniated piece, by these *Pure Ones*; *Not as if those worthy Lights had at any time failed, or darkenesse possessed their cleer understanding.* Now, you Promoters, could your Christian charity be so defective; or your common wit, sense, or understanding at so low an ebbe; or your honesty so little or none at all, as out of these premises so laid together, to inferre so mishapen a calumny, that M. MOUNTAGU *Delivered and Published this Error*, that the *Fathers*, none of them, eyther did or could *Erre* at all: as if he had erected to himselfe a new frame and fabrick of *Popery*, never heard of in the world. Whatsoever became of *their Lights* and Understandings, deep Malice possessed *your* malignant Passions, thus shamelessly to slander him with indeed more than the grossest *Popery*. Thus it is; M. MOUNTAGU speaketh not of *all* the *Fathers* in generall, nor of their *opinions* in any one point, *Στολὺτος*: but onely of their opinion in and concerning *Free-will*, who have meddled with, and written about *Free-will*. This then is the first untruth by false suggestion fastned on him. Secondly, he professeth plainly, that in and concerning this point of *Free-will*, those *Fathers* did so farre outlavish, and speak so in-

S largedly,

Pag. cci.

largedly, that the very IESUITES, *post mota certamina* PELAGIANA, for feare of seeming to *Pelagianise*, dare not say so much as they have said; at least wise some of them: for which I have the warrant of Bishop MORTON in his *Appeale*, to bee according to the *confession* of most learned *Papists*; SIXTUS Senensis, MALDONATE, TOLET, and PERERIVS. His words are, that *In the roote of the doctrine of Free-will*, CHRYSOSTOME, CYRILL, THEOPHYLACT, EUTHYMIUS, OECUMENIVS, AMMONIVS, and most of others, especially in the Greeke Church, did yeeld too much unto the power of Nature in the Free-will of man. These tearmes are farre from acquitting and discharging the Fathers of all Error in that point. And these honest well-meaning Informers, if they had imagined indeed, that I did so acquit them, rather should have challenged mee of contradiction, than of Popery. For it seemeth as much Popery to accuse the Fathers of Errors, as to excuse them of Erring, seeing those three IESUITES (than whom, scarce were ever three more eminent in the Society) doe not excuse or acquit them, but accuse them rather for going so farre in applauding of Free-will. In this point it is plaine, my meaning was, that *their Vnderstandings were not so darkened*, as their words at first apprehension may seeme to import, to erre so grossely in the point as they seeme to doe: nor did then and in that particular

ticular, *those worthie Lights of the Church of GOD, faile in discerning of the Truth of GOD in that particular, as (to use the words of the forenamed learned Bishop) they inclined, contrary to Scripture, unto Pelagianisme.* For things must bee taken and considered as they are spoken, and upon what occasion and ground they are spoken. If you were not so acute to conceive this (indeed so honest to expresse it) yet your dullest Readers would have observed it, had there beene in you so much ingenuity as to have added that, which ensueth in M. MOUNTAGU, thus: *That they being to deale against fatall Necessity, urged by many PAYNIMS, Philosophers in those dayes; as also against the execrable impiety of the MANICHEES, they extended the power of FREE-WILL unto the uttermost, and set it upon the Tenters; especially having then no cause to fear any enemy at home, unto the contrary, ante mota certamina PELAGIANA: There being yet no PELAGIANS sprung up in the world, enemies to Grace, advancers of Nature and Naturall powers, beyond degree of Power, and of Possibility.* In effect, M. MOUNTAGU, as touching freewill heer in this case, hath said the same, and no more but the same, that before him Bishop MORTON did in his *Appeale*, pag. CCII. *THE occasion of this difference we learne to have beene a whirlwind of contrary Heresies, wherewith, in those dayes, the Church of GOD was miserably afflicted.* Then

the MANICHEES, and before them the STOICALL CHRISTIANS, had taught an absolute fmall Necessity of every mans Actions, thereby taking from man the guilt of sinne: For the overthrow of which pestilent Heresie, as is confessed concerning S. CHRYSOSTOME, some FATHERS did contrarily yeeld too much unto the power of will. This was the occasion of their by-sliding, who notwithstanding did often recover their footing, and in their more intimate meditations gave direct acknowledgement of our Orthodoxall Defence. Iust to an haire, up and downe the same Popery that M. MOUNTAGU hath Delivered. That Bishop, and my poor self, say one and the same thing; and yet will even the Informers, I dare say, acquit Him of Popery: why not Me, as well in the selfe same case with him?

CHAP. IV.

Private and publick doctrine differed. In what sense the Church is said to be alwaies visible. The Author acquitted from Popery againe by others,
lear-

learned Divines. Of the Church of Rome.

I N F O R M E R S.

HE calleth the doctrine of the **I N V I S I -**
B I L I T Y of the Church, a private opi-
nion; no doctrinall decision, nor to bee
imputed unto the resolved doctrine of
the Protestants. *Nusquam est*, saith hee,
quod nunquam videtur. CHAP. V. pag. XLVIII.
And againe, pag. L. Moderate men on
both sides doe confesse, that this contro-
versie may cease.

M O U N T A G U.

MY words were onely these; *It may*
be, some private opinions have run upon
Invisibilty of the Church. But since
you put me to it, if there bee any such doc-
trine as you speak of, it is *a private opinion*;
and I will now say expressly, *I hold that doc-*
trine a PRIVATE opinion: yet then and there
I did not *ponere*, that any had so said in *ter-*
minis; or runne that way, but onely with re-
striction, by a *May-be* of concession: that
some men, *singular* from the doctrine of the
Church, in their owne *private* opinions, had

fallen upon, and supported an Invisibilitie. Now every man, but your selves knowes that the doctrine of a Church, *Publick* and *Authorized*, is one thing; and *your* doctrine, or *my* doctrine and *private* opinion, is another thing. For such doctrine as you talk of, I know none, I acknowledge none, but that of *Libertines* and *Brownists*; with whom if you have any commerce, intercourse, or consarreation, look unto it: the Church of *England*, as it detesteth them, so is it for and of another straine. ARTICLE XIX. touching the Church thus we read: *The VISIBLE CHURCH of CHRIST is a congregation of faithfull men, in the which the pure word of GOD is preached, and the Sacraments be duely ministred, &c.* Where Church and *Visible* are convertible tearmes. That doctrine then, to which you should, and would seeme to have subscribed, talketh of no *invisible*, but a *visible Church*; tendreth no *Invisibility*. And it is a Position drawne out from thence, and published, that there is a Church of CHRIST, not onely *invisible*, but also *visible*. Though for *invisible*, it is more than that *Article* specifieth; yet is it most true, that there is a Church also *invisible*: which was never denied, or thought upon to be denied. Secondly, it is also concluded thence, that the *visible* Church is a Catholick Church. So the Church is *visible*, and the Church is *invisible*: both which I beleeve and professe, distinctly taken,
and

and as it ought to bee understood. For these, though seeming, are not contradictory Propositions. The Church is *invisible* in her more noble parts; the Saints, both regnant in heaven, and militant in earth; such as be *secreti* and *occultè intus*; such as bee *ἐκ κρυπτῶν*, the secret, hidden, the reserved Ones of GOD, *Psal. LXXXIII. IV.* as Jewels of price, of value, of account. I doe also beleeve and professe a *visibility* of the Church on earth, necessarily, *toto sui*, though not *totâ se*: in some part or other at all times; though in all parts of the world, or it selfe, intire, at no one time. Nothing *visible* in the amplest maner that can be, is *so visible*, that there is nothing in it, or of it, but is *visible*. It never was, it never shall be, it is wholly impossible to bee, that at some time or other there could not be found, in any one part or corner of the world, not any part *visible* of that Church Catholick. The Divell never did, nor ever shall, so farre and fully prevaile against GOD and GOD's Kingdome, as to effect or procure such an absolute desolation. And so is it true (for of this onely restrainedly I spake), *Non est, quod nusquam videtur*; not generally true, I grant, and without limitation. There ever was, and will bee ever, upon earth a *visible* Church some where or other, with visible cognisances, marks and signes to be discerned by, such as be assigned by the *xix. Article*; to which men may

re-

repaire to heare G O D's Word; where Sacra-
 ments are ministred, and may be received un-
 to salvation; where Priesthood and Ordinati-
 on is and may be had according to CHRIST's
 mission and commission. You cannot produce
 any time, out of any Records or Memorials,
 extant or remembred, in which and by which
 it may appeare, that these things were other-
 wise. The Churches of the East, *Asia, Greece,*
 and *Africa*, were a long time *visible*, eminent,
 and glorious. The Churches of the West have
 held it out longer. Since there first was a
 Church in *England, France, Spaine, and Rome*,
 there hath not ceased to bee a Church there.
 And if in any of these places, or all these
 places, the Church should cease or not bee
visible, yet would it be still *visible* elsewhere,
 though not ever alike, nor to like purpose. A-
 gaine, I do call those *Some mens doctrines* in
 this point, *Private Opinions*: and so well may
 I doe, in respect of the disinvalidity and dis-
 proportion of them; being private mens o-
 pinions, and no publick proposals or resoluti-
 ons of the Church. I call them not so in re-
 gard of paucity of proposers: for they may
 bee many, a strong, potent, prevailing partie
 that thus opine, and runne a course to them-
 selves in their owne *Tenents*, against or beside
 publick, enacted and authorized doctrine. And
 yet even *private opinions* also are against you.
 That worthy Divine, my deare friend while
 he

he lived, D. R. I. F I E L D, *lib. I I I. pag. XIX.* faith, *It cannot bee, but they that are the true Church, must, by profession of the truth, make themselves knowne, in such sort, that by their profession and practice they may be discerned from other men.* But without all question, that Church must needs be *visible*, the members whereof doe make open and publick profession of their Faith, in such sort, that by their practice and profession they may be knowne and distinguished from other men. And therefore that learned man rightly resolveth, *That BELLAR-MINE laboureth in vaine to prove, that there is, and alwayes hath beene, a VISIBLE Church; and that not consisting of some few scattered Christians, without order, or Ministry, or use of Sacraments: for all this we do grant, and most willingly yeeld unto, howsoever perhaps SOME FEW have been of ANOTHER OPINION.* Marke, my good Informers, D. F I E L D S *Popery* to the purpose; and with all D. H U M F R E Y E S, another *Papist*: *SECRET abodes are no Christian Conventions, because this communion of Saints, is an OPEN testification of Christianity.* and D. W I L L E T, no *Papist* I hope, unlesse your selves be, faith, that *The ONLY absence of word and Sacraments doe make a nullity in a Church: therefore an existence in a Church is made by their presence.* But how can you or any man possibly conceive, that the Word should be preached, and Sacraments administred, in a Church

Page 17.

Iesuit. pag. 20.

Synop. pag. 69.

Page 661.

Pag. 361.

Invisible: The L. Bishop of LICHFIELD hath as much *Popery* in this point as M. MOUNTAGU hath. In his *Appeale* thus he writeth. Now Protestants and Romanists doe concurre in words, and almost in sence. So that the difference is not so much in the position, as in the application of the *Invisibilty of the Church*. And before him, long since, that IEWELL of his time, hath uttered these expresse words : *The generall or outward Church of GOD is VISIBLE, and may be seene*; in his *Defence* against HARDING. And this Doctrin is sufficiently and to this purpose explained by that right worthy and learned Deane, D^r. WHITE, in his just *Defence* of his deceased Brother; against the cavills of a *Iesuite*. And he that hath read moe *Papists* than ever you have heard of, concludeth thus; *Whereunto our learned adversaries for the greater part agree.* Great Ignorance then it must be; or malice, or faction; or all, that by the Information of these poore Divines, M. MOUNTAGU is promoted for a *Papist*, for saying, *that with moderate men on both sides, this Controversie might cease.* or, for calling the opinion of the *INVISIBILITY of the Church*, a private opinion. But as I said, so I see it fareth still now adayes : as with the *Iesuite* and *Iesuited Papist*, such as be by farre the major part of that side, every man is an *Heretick*, a *Lutheran*, a *Calvinist*, I know not what; that is not a desperate *Papist*, to goe unto the Divell with them,

them, though it be upon a second powder-plot; so also with our *Puritans*, very Sibs unto those Fathers of the Society, every Moderate man is bedaubed with these goodly habiliments, of ARMINIANISME, POPERIE, and what not? unlesse hee will be frantick with them for their Holy Cause. Yet well fare BELLARMINE, a man of a better spirit than some of the Paternitie, who ingenuously confesseth concerning this particular; *Notandum est, multos ex nostris tempus terere, dum probant, ABSOLUTE Ecclesiam non posse descere: nam CALVINUS, & ceteri Heretici id concedunt.* And that learned Deane of CARLILE, of late against FISHER, saith the same; *It is but lost labour, to spend time in proving against us, that there is alway in the world a true Church; for we have ever acknowledged it: and have ever been Papists in opinion for so doing, or else these good Fellowes are and ever will bee, I know what. I could have produced many more to purpose, and amongst them diverse whom they will not cast off for Papists; as M. PERKINS, M. CLAPHAM, D. SPARKE, &c. I will yet adde a little more Poperie to the former, and so leave my friends and Informers to chew the Cud upon it, as they do after Lectures. The Church of Rome hath ever beene visible. The Church of Rome is, and ever was a true Church since it was a Church: Therefore the true Church hath been visible. I say, Remember it, lest*

De Eccles. 3. 13

you mistake my saying, or maliciously mistake it; a *True Church* *ratione essentia*, and *Being* of a Church, not a *Sound Church* every way in their Doctrine.

CHAP. V.

Touching ANTICHRIST.

The *Pope* and Prelacy of *Rome* Antichristian. That hee is *Magnus ille Antichristus*, is neyther determined by the *publick* doctrine of the Church, nor proved by any good argument of *private* men. Difference among Divines, who *The Man of sinne* should be. The markes of the *great Antichrist* fit the *Turkish Tyrannie* every way, aswell as the *Papacie*. The peace of the Church not to bee disquieted though

through varietie of Opinions.
No finall Resolution to bee yet
had in this point.

INFORMERS.

CConcerning ANTICHRIST, *thus hee writeth*: I professe ingenuously, I am not of opinion that the Bishop of ROME personally is THAT ANTICHRIST; nor yet that the Bishops of ROME successively are THAT ANTICHRIST. *Chap.x. pag.74.*

M O U N T A G U.

WHat if I am not of that opinion? what if ingenuously I professe so much, that I am not of that opinion, as indeed I am not? I was occasioned to shew my opinion in the point by the *Gagger*, who charged our Church in generall with the private Fancy and opinion of some men, that the *Pope* of *Rome* was *that very Antichrist* mentioned and foretold in the Scripture. I must needs avow it, or disclaime it. That I could not doe, without wronging the Church and my selfe: therefore I thought it an honest mans part, ingenuously to professe what I thought. Sure it would be more

pleasing unto GOD, and commendable with men, if your selves and such Halfers in opinions, *omnium horarum homines* for your private ends, would openly avow what covertly you conceale; and publickly professe that, in which *animitus*, being rotten at the Core, you are dissentients indeed from the Church of *England*: than to be and call your selves at least *Conformitants* for fashion sake in some few and indifferent points of *Ceremony*; and to be opposites in Truth both from them and most points of *Doctrine* of the Church of *England*. For the point in question, what if I for my part professe so much? you may for your part professe the contrary if you please; so be it you trouble not the Church with it, nor would pin my Faith unto your opinion. One thing I promise you; for my part I will not lightly talke of my opinion in Pulpits: will you say as much for your opinion? I thinke not; I know nay. For your opinions must bee all THE LORDS HOLY TRUTH. I am not anie way offended with you for your opinion, that *The Pope is Antichrist*: yet much rather might I, because you presume to determine so peremptorily of *future Contingents*; which being ever uncertaine *quoad nos*, those things cannot but rashly be defined, or absolutely taught as true, the event whereof may hap afterwards to prove otherwise. Why should you be angry with mee, in such points of no assurance,

be-

because I doe not subscribe unto you ? I am not tyed unto you, more than you to me. Who concluded it, but your selves, to be flat *Popery*, not to Beleeve or Preach that the *Pope* is that *Antichrist* ? or to professe the contrary, that he is *not* that *Antichrist* ? Who can finde it to be the doctrine of the Church of *England* ? What Synod resolved it ? Convocation assented to it ? What Parliament, Law, Proclamation, or Edict did ever command it to be professed, or have imposed penaltie upon repugnants, or non-consentients unto it ? Some *Protestant* Divines at home and abroad, I grant, have thought so, wrote so, disputed so ; in good zeale, no doubt, against that insolent, and insufferable, and outrageous Tyrannie and Pride of the Bishops of *Rome*, and their infinite enormities in the Church : and out of that affection have been too violently forward, out of conjectures and probabilities, to pronounce, *The POPE is that MAN OF SINNE ; and SONNE OF PERDITION.* The Synod of *GAPP* in *France* made it a point of their *Beleeve*, and concluded it peremptorily to be so. And let them and you beleeve it so, if you will. Their inducements doe not convince or perswade me. I never yet saw prooffe or argument brought, that was perswasive ; much lesse that was demonstrative in the case. I never yet met with argument or reason to the point, but, at least to my owne satisfaction, I was able to answer it. If you can give better,

better, I am like to yeeld. Till then, there being no conviction nor compulsion *in foro externo* or *interiori*, I would gladly know why it should not be as lawfull for mee to opine, *The Pope is NOT that Antichrist*; as for others to write, to preach, to publish, to tender unto Proceeders this Proposition, *The Pope Is Antichrist*. They thinke one way : I am of another minde ; and so are infinite others with me. Why may not I *sedate* and *tranquille* as well deliver my Negative, as M. GABRIEL POWELL publish and print (as if the Church of *England* were of his minde), out of violent and transported passion, no doubt, thus ; *I am as well assured, and as throughly perswaded, that the POPE is THAT ANTICHRIST, as I am resolved, IESUS CHRIST was the Sonne of GOD ;* or to that purpose : for I have not now the booke by mee. Surely, this man made it an *Article* of his *faith* ; so will not I. And yet I will not deny, but the *Pope is an Antichrist*. I doe not deny it : I doe beleeeve it. These honest Informers should not so have dealt with mee, as by a *knack* of concealement to have done me so palpable a wrong, as if my meaning were, the *Pope was no Antichrist at all*. So I might have walked, not onely upon the *Brinks*, but have come much within the *Verge* of flat *Popery* : and not injuriously, as now, have been slandered for, and stiled a *Papist*. For that imputation might more than grate

grate upon an universall approving of the totall doctrine of the Church of *Rome*; in as much as there were of old, are now, and alway will bee, *many Antichrists*: and hee that any way opposeth CHRIST in his Kingdom, his Word, his Church, is *an Antichrist*; which, as ingenuously as the former, I professe the *Pope* and the Church of *Rome* doth. And therefore, when out of my private opinion onely (for which I will not trouble the peace of the Church) I denied that the *Pope* was THAT *Antichrist*, then yet and there I added withall, *AN Antichrist notwithstanding I hold him or them, carrying themselves in the Church as they doe.* Which Passage and Proposition had bin sufficient, with men not partially addicted unto a Side, and maliciously bent to calumniate an Opposite, as it is too manifest my Informers bee, to have discharged mee from guilt or tincture of *Popery*. For will or can any *Papist* living say, that the Bishop of *Rome* now is an *Antichrist*? But so have I said, and written, and professed *so*, if these honest Informers had been pleased to have reported it so. But it stood not with their prime purpose of calumniating: directly it gave check unto their detraction in chief, and so they passed it slightly over.

But as concerning the maine, the question on foot, Whether the *Pope* of *Rome*, or the *Popes* of *Rome*, either are, or may be accounted,

ted, or is THAT *Antichrist*, or *Antichrists*, my irresolution grew, as I have remembred, from the much insufficiency of their proofes that tender it stoutly, strongly, affectionately, and *tantum non*, as a point of faith. Not any one of their arguments is, not all their arguments together are, convincing. Secondly, because it is in Scripture every where tendred as a *Prophecy*; and therefore a *Mystery* sealed up, obscure, not manifested, nor to bee understood, but by evident and plaine event, without divine revelation. *How then* (these are the very words of Bishop MORTON in excuse of the Fathers concerning their erring in this verie case of ANTICHRIST) *can ignorance of these things which cannot possibly be understood before the time of their accomplishment in the last daies, be held prejudiciall unto the wisdom of the Fathers of former times?* I may adde thereunto; Or the cautelousnes of suspenders, and not forward concluders in these times? And yet farther; because *Protestants* are divided in the question. For all doe not determine or resolve, that the *Pope* is THAT *Antichrist* remembred in the Scripture: and yet none of them have hitherto at any time beene stiled or reputed *Papists*, no not by Puritanicall Opposites. The Scriptures, as is apparent, doe in this question propose us two persons: AN *Antichrist*, one with many; THE *Antichrist*, one eminent above all. All, and every one that oppugnerth

or opposeth CHRIST and his Kingdome, his Word and Doctrine, is an *Antichrist*. So was SIMON MAGUS, ELYMAS, MENANDER, the NICOLAITANS, and other Heretickes abroad, and risen up in the very *Apostles* times : of whom S. IOHN himselfe said, *And now are many Antichrists*. These are all, more or lesse, *Antichrists*, as their opposition is more or lesse unto CHRIST and his Kingdome, in points of higher nature or of lower Tenure. But beside all these, more particularly and especially there is designed out in Scripture an *egregious, eminent, and transcendent* ANTICHRIST, called there, THE MAN OF SINNE, THE SONNE OF PERDITION. Concerning him, not them, there is diversity of judgements, discrepantie of opinion among Divines both old and new. First, some of the antient Fathers, and most of the Writers in the present Church of *Rome*, understand the propheticall prediction of, and apply it unto one *singular* individuall man onely, and no otherwise ; and him to bee an Hereticke in opinion, extreamly and with all vehemency opposing the saving truth of GOD ; prodigiously impious, and beyond measure : who shall by all signes and wonders, with maine force and opposition, set himselfe against CHRIST IESUS and his Kingdome, towards the later end of the world, not long before the day of Doome. Other Divines, as namely the *major* part of *Protestant* Writers, not all,

understand the prophecy and prediction, not of any *one* man or *singular* person so much, as of any hereticall, wicked, tyrannicall *State* and Polity, directly opposing the Kingdome, State and Doctrine of CHRIST IESUS. But heer is some difference among them. For there are, that by *Antichrist* doe understand MAOMET, or the *Turkish* State and Tyranny erected against CHRIST and *Christians* directly; and the *Pope* and *Papacie* opposing the same indirectly and in oblique sort; both combined in one confederacy and combination: that *both* these, though opposite *ad invicem in Temporalibus*, may and doe make *one* conjoyned opposition unto IESUS CHRIST, and his truth in *Spiritualibus*. And although that externally, and in regard of Civill Policy, they differ, and doe deadly hate each other, and mainly one oppose against the other; yet *nihil impedit* but they may, as indeed they do, conspire in opposing CHRIST and his Gospell, his Kingdome differently. Other, more *precise Protestant* Divines, do not nor yet will in any hand extend *Antichristianisme* beyond the *Papacy*; nor yet will admit or hear of any other *great Antichrist*, past or to come, but onely the Bishop of *Rome*: which is, it seemeth, the opinion; or rather faith and believe, of these Informers, together with M. P O W E L L, and the Synod of G A P P; as it is of most, but not of all the Divines, whom these

men

men think it an honor to call CALVINISTS. I say not of all : for ZANCHIUS, ZEGEDI-
 NUS, GRYNÆUS, and FAIUS of *Geneva* him-
 selfe, are not so yet perswaded. For my owne
 priyate opinion, I said, and so I say still;
 Though I cannot, nor yet will sweare unto
 either, being but probable and conjecturall,
 yet I rather incline unto the more moderate
 and temperate *Tenent*; and rather of the two
 embrace that, The *Türkish* and *Papish* State,
 not severall but conjoynd, and opposite unto
 CHRIST, though severall waies, doe much
 rather, and may so, constitute THAT *Anti-*
christ, than any *one* man or private person
 whatsoever, than either of the two States dis-
 joynedly : and of the *two* States, rather the
Turke by much, than the *Pope*; rather the
 MAOMETAN iniquity, than the HILDEBRAN-
 DINAN impiety; at least wise as much every
 way : because the Signes, and Tokens, and
 Marks, and Cognisances of that *eminent* and
great Antichrist, foretold, extant, and designed
 in Scripture, do all as much accrue unto, and
 fit the *Turk*, or rather and indeed more, Him
 and Them, than they doe the *Popes*, in their
 State and Government *ad oppositum*.

First, in *Apostasie* they are both interested :
 both are departed away; but rather the *Turk*
 than the *Pope* is enteressed. For whether we
 take that *Apostasie* to bee a departing away
 from CHRIST, and his Kingdome, and his

Doctrinē, MAOMET himselfe apostated, drew away his Followers and Sectaries, sometime CHRISTIANS: and so they continue yet unto this day Reprobates, Renegadoes, Apostataes, Deniers of that faith which sometime they did professē. The Churches of *Asia*, those seven unto which S. I O H N sometime wrote; those which S. PAUL planted, and which APOLLOS watered; where S. PETER, S. ANDREW, and the rest preached; those manie famous Churches of *Africa*, and others, are fallen from GOD, his Kingdom, his CHRIST, the SPIRIT of his Grace, profession of his Name, and received the marke and stampe of the Beast: Or whether we understand *Apostasie* and defection from the *Romane* Empire, the *Turke* is entressed as much, or more than the *Pope*. both are growne great through the ruines thereof; but rather the *Turke* than the *Pope*. Indeed, both from the Scepter of CHRIST and the *Romane* Empire is this *Apostasie*: and so the signes, marks, and tokens hold on either side; but upon due examination, rather upon the *Turke* than the *Pope* as yet.

Then for *Deceiving signes and wonders*; howsoever that cognizance holdeth in the *Papacy* and *Sea of Rome*, we are assured out of Story, that MAOMET tooke that course to beguile the simple, to insinuate into the fancies of his deceived Profelites, and to make himselfe esteemed a *propheta*, being a false Prophet, a Deceiver,

ver, a teacher of lyes, in regard of G O D and CHRIST. Such he pretended, he desired to be accounted, so he was esteemed and held in his time during life, and so is he reckoned of by his followers at this day. which hitherto *secundum literam*, and κατὰ τὸν ὀνόματι, was never verified in Pope or Bishop of Rome personally; nor in succession of Popes collectively.

Again, the number of the name of the Beast, doth agree unto one as much or more than unto the other: whether wee take DCLXVI. for the *Number* of the *Name* of a man, or for the *Number* of the *Time* assigned when he should rise. The time of MAOMETS rising in the *East* against CHRIST and the *Romane* Empire, was in the *sixt Centurie*. and *Ierusalem* was taken in by HOMAR, successor unto MAOMET, neere about the yeare DCLXVI. The name of MAOMET written in the *Greek*, that tongue in which S. IOHN wrote, and to which he had reference, doth make up that *Number* unto an haire, as well as ΛΑΤΕΙΝΟΣ so much insisted upon, thus; $\begin{array}{cccccccc} 40 & 1 & 70 & 40 & 5 & 300 & 10 & 200 \\ \mu. & \alpha. & \omicron. & \mu. & \epsilon. & \tau. & \iota. & \varsigma. \end{array}$ in all DCLXVI.

Fourthly, as the Learned have made observation, the word TURCA, the name of the chiefe Prince of Gog and Magog, doth signifie the same that doth Apollyon and Abaddon: which is a Name ascribed and fastned unto that *man of Sinne* in holy writ.

Fifthly, the *Turkish* MAOMETANS of these dayes,

dayes, and so the SARASINS of old are the grand professed enemies of CHRISTIANS, *Christianity*, CHRIST, *quà tales*; for that Name, that Profession, that Religion, make warre against hate, detest, persecute *Christians* with all hostilitie, calling themselves *interim Musulmans*, that is, *the right Beleevers*: so that religion is openly pretended for hostilitie.

Furthermore, yet MAOMET personally, as a private man and a false Prophet, was truly and indeed a *man of Sinne*: not only for his morall parts in his loose licentiousnesse, lewd carriage, abominable life, impietie, improbity, and impuritie every way unto the highest; but in his ALGORAN, that execrable Law of his damned Sect, he commendeth and tendreth unto, not only alloweth and tolerateth in, his Sectaries, all filthie carnall pleasures and prostitutions. and in reward of such a life, a semblable recompence also after death, in a Paradise of that uare, abounding withall beast-like brothelries.

Seventhly, hee directly and *ζυμνῇ τῇ κεφαλῇ*, without more ado, thrusteth himselfe into the roome, place, state, and office of CHRIST. He *exalteth himselfe above* CHRIST, above the *Prophets, Apostles, all holy men, all holy things.* and his Successors in State, arrogate and challenge unto themselves absolute, supreme, independent power over the Kings and Monarchs of the earth; calling themselves in their high

high-swelling stiles, *Lords of Lords, GOD of the earth, &c.* as is to bee seen in the Letters of SOLYMAN, AMURATH, and others, challenging absolute, irresistable, incontrouleable power to set up, pull downe, order, alter, and dispose the world, and all things in the world, at pleasure. That wretch MAOMET, like ANTICHRIST indeed, commandeth his ALCORAN, and most abominable Law, to bee received of all as the *Message* of GOD, beeing nothing but a TYROTARICHON and hotch-potch of errors, fables, lies, impieties, impurities, blasphemies, derived from, and made up out of *Jewish, Paganish, Manichean, Arian*, heresies, religion, and superstition. He commendeth it unto his Followers, as comming downe from heaven, by the ministry of his familiar and old acquaintance, the Angell GABRIEL. He preferreth it before the Law, the Gospell, all, or any Word of GOD. Hee threatneth torments eternall unto the despisers of it; and unto the observers promiseth his carnall Paradise, abounding with all sensuall delights and carnall pleasures: and to conclude, as in effect in despite of GOD, conculcating and trampling under foot *whatsoever is named GOD*, *advanceth his owne* (blasphemous reprobate and forlorne miscreant as he is) *divine* power and authority forsooth, in the Devils name, above all things whatsoever in heaven and earth. If these be not certain signes

and remonstrances of ANTICHRIST, I cannot tell what are, or may be thought to be.

Eighthly, the TURK is, and hath been long possessed of *Ierusalem* and the Land of promise, that *pleasant Land* and *holy City*. HOMAR, the successor of MAOMET, took it: and since it hath been a nest of uncleane birds, in the hands of those barbarous blasphemous miscreants, except for some few yeers under the French. The *Jewes*, when MAOMET first declared himselfe, came flocking unto him, as unto their MESSIAS; the sooner and rather, because he was circumcised, as bee all of his Sect at this day, receiving in their flesh the marke, stamp, and character of the Beast. They greatly advanced and propagated his impiety. They paid him tribute, to the intent to incite him against CHRIST and *Christians*; and having prevailed, and instigated him thereunto, assisted him readily in that enterprize.

Ninthly, the TURK fitteth *eis tōn vādū tō Oīō*: it is verified in him, take the meaning for, either IN the Church, or AGAINST the Church; in both which senses it is expounded. Take *Templum* materially, or formally, or figuratively, any way, that note will also fit him. At *Mecha* was he buried in the Church there. HOMAR his Successor enshrined him there; appointed an *Obit* and *Anniversary* for him there; made it *meritorious* to visit his *Sepulchre*, to undertake *Pilgrimages* unto his

Re-

Reliques : which religion and custome continueth yet unto this day. And yet more: The same HOMAR, having after two yeares siege taken in *Ierusalem*, *Templum exquisivit*, as writeth THEOPHANES cited by BARONIUS, *quod SALOMON extruxerat, ad Blasphemie sue Oratorium constituendum*. Which being done, and his Oratory erected in place of the *Iewish Temple*, SOPHRONIUS, the then Patriarch of *Ierusalem*, took up this saying, as having reference unto ANTICHRIST; *In veritate, ista est abominatio desolationis, quæ dicta est à DANIELE Prophetâ, stans in loco sancto*. And yet farther: MAOMET the Great, having taken *Constantinople*, and ruined the Empire of the *Greekes*, sate him downe, and made his Palace in the Cathedrall Church of SAN SOPHIA; and in the Close and Cloisters, the *Bishops* and *Priests* lodgings thereabout, where is his *Seraglia* unto this day. Part of that large and admirablest piece of worke, one of the wonders of the world, the Church of SAN SOPHIA, namely, the *Chancell* of that Church, where stood the *High Altar* or *Communion-Table*, and *Patriarchall Throne*, is now made, and so used as a *Turkish Moschie*: whither the GRAUND SIGNIOR also himselfe goeth often a Procession unto their Service, or blasphemous Rites and Ceremonies of their Religion. Spiritually & figuratively he sitteth *εις τον ναον τῆς Θεῆς*, against or upon the living *Temples* of GOD,

the Church of the Redeemed by the bloud of IESUS, because hee hath demolished, ruined, and brought unto confusion, very many famous and renowned *Christian Churches* in Syria, *Falestina*, Egypt, Persia, Armenia, Arabia, Africa, and Asia the Lesse and the More, Gracia, Thracia, and many other Countries; Those Churches, all but one, to which Saint PAUL wrote. Those in the Revelation hee hath removed, put out, cast off, their Candle and Candlestick, bereft them of their spirituall life in CHRIST, of the power of his Kingdome in preaching the Gospel; hath set the marke of the Beast upon them, circumcised them in their flesh, taught them to blaspheme, and to open their mouthes against the GOD of heaven. He maketh and ever hath made warre against the Saints, that is, against the Christians, called, according to the calling of grace, unto a profession holy and sanctified, *eo nomine* alone, because they professe the Name and Faith of CHRIST; that they acknowledge the *Onely true GOD*, and Him whom GOD hath sent, CHRIST IESUS, the Saviour and Redeemer of all mankind; and because they detest those execrable blasphemies of that false Prophet and *man of sinne* against GOD, against CHRIST, and true Religion; seeking by all meanes to make them, as they speake, *Musulmans*, that is, to deny CHRIST IESUS, and to goe to hell. And for this cause, one amongst many

many, hee extremely tyrannizeth upon their bodies and temporall states : a note of ANTI-CHRIST to doe so. but in more cruell and wretched sort upon their soules, especially in that his barbarous and unheard-of *Tribute* of CHRISTIANS *children* every third year, or as occasion serveth oftner or seldomer, to be violently reft away from their *Parents*, from their GOD, *Redeemer*, *Religion*, *hope of Salvation*, and everlasting life, to become the *Eunuchs* in his *Seraglio*, worse than those in the Court of the King of *Babylon*; his *Ianifaries*, *Spahies*, *Beglerbeks*, and *Basbaes*, the publick *meanes* and *instruments* of his *Tyranny* and insolences against GOD and his *Church*.

Tenthly, he is seated in *Constantinople*, that is, also in *Rome*. For *Constantinople* is known to have been called *New-Rome*; was so named by CONSTANTINE himselfe the Founder; had in Church and Common-wealth, in both States, *καὶ ἰσα ἀπερίβητα*, every way equalled privileges with the elder *Rome*; *Senators*, and one of the yearely *Consuls*. The adjacent country was then called *Romania*; and is so corruptly termed by the *Turks* at this day, *Rumilio*, or *Rum-ili*, that is, the *Roman* Country. It was the Emperiall Citie then when MAOMET that false Prophet and *Antichrist* arose, as well as *Rome*, indeed rather then *Rome*, since the time that CONSTANTINE, to the great advantage of barbarous nations, enemies unto the *Roman*

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State,

State, translated the state of the Empire thither. And lastly, this great and *Emperiall* CITY, *bearing rule over the Kings of the earth*, is likewise, as well as ROME, seated upon *seven hills*, at or neere unto the Sea: indeed in a Foreland or Landstreight where two Seas meet; the only Seat in the world for an Emperiall See. For which cause it is called *πόλις ἑπτάκορυς*, by NICETAS, *The City with seven tops*; *Vrbs septicollis*, by PAULUS DIACONUS: so acknowledged by IANUS DOUZA a Gentleman of the *Netherlands* in his *Iournall*; and by M. RICHARD KNOLLS in his *Turkish History*, with others.

Now upon these premised considerations, of the Marks of *that Antichrist*, so fitting the *Turkish* State and Tyranny every way, it may seeme probable, that MAOMET the false Prophet, and the *Turkish* State, as the Beast, may at least be assumed into association with the Pope and Papacy, in making up *that Antichrist* and *Antichristian* Kingdome or State opposite unto the State and Kingdome of CHRIST and *Christians*. which *respectu finis* may be accounted one in opposition against GOD and CHRIST; though the meanes of effecting it be many, different and diverse: *Turcisme* one way may oppose CHRIST, as it doth, *vi aperta*, by fiery force; and *Popery* bee *ad oppositum* another way, *fraude* and *insidijs*, as it is. In which respect, as DANIEL may well tell us of *one horn*;
so

so S. I O H N remembreth a *Beast* with *two*
Hornes: M A O M E T in the *East*, the P O P E in
 the *West*; both *Hornes* pushing fiercely against
 the *Saints*: yet so also, that it may be proba-
 ble which Z A N C H I U S hath; *Miscellan.lib. I I I.*
 and L A M B E R T also upon the *Apocalypse*, that
 beside these two, after these both, it is not
 unlikely, out of both these impious opposite
 States, one notorious, singular, mischievous *Antichrist*
 may arise, towards the finall consum-
 mation of the world; who in fradulent, col-
 luding, malicious craftinesse, in impious, ex-
 crable and transcendent wickednesse, through
 hereticall impostures and lying miracles, shall
 goe beyond all other that ever lived in the
 world, and bee fitted with all signes and
markes of *Antichrist* unto the full, so as no
 exception can bee taken against any in any
 one point. Surely if the Generall of the *Ie-*
suites Order should once come to be *Pope*, & sit
 in P E T E R S chaire, as they call it, I would ve-
 hemently suspect him to bee the party desig-
 ned: for out of what nest that accursed bird
 should rather come abroad, than out of that
Seraphicall Society, I cannot ghesse; and but
 ghesse. For in resolution, I say with that *Ie-*
well of *England* in pag. CCCXCIII. I will
 not say the POPE is ANTICHRIST. GOD will
 reveale him in his time, and he shall be knowne:
 yet is it probable, hee may be of that rank.
 I will not say the T U R K E is *Antichrist*;
 though

though it bee probable, that *Antichrist* may come from thence; the *Turkes* power being increased and enlarged by the *Popes* policy, as the same B. I E W E L L hath observed it well, that it may not seem strange, two opposite in *State* may conspire in opposing *Piety*. For all these, and whatsoever is beside these in this particular denoted, being all prophecies and predictions of things to come, obscurely and mystically delivered, are but *opinions* and conjectures; not intended, not to be received as final *resolutions*. For my part, I desire not to contest with any man about them; nor would I willingly have mens mindes, or the peace of the Church disquieted with them. It is an evill disease in the world among Divines, in things of indifferency they cannot endure dissentients. He is not my friend, I will hold no correspondency with him, that will not *per omnia* and *in omnibus* bee of my minde. There is a *Rule* of faith; we acknowledge it, commend it, and have recourse unto it. Things that are straight and direct, and according to that *Rule* confessedly, need not application, are not commonly brought to be applied to that *Rule*: but things of different or doubtfull standing, these need application, and are applied confessedly by the perpetuall practice and tradition of the *Catholick* Church in consent of Fathers. Wee apply things doubtfull unto Scripture, our *Norma*, and exact and absolute

Rule

Rule of faith and manners. We consent and agree, it is *Antichristian* to dissent from, to reject that *Rule*; and him *an Antichrist* that doth so, or proposeth any thing as *Credendum* against that *Rule*. The *Pope* doth this. Let him then be *an Antichrist* in S. I O H N's acceptance: *There are many Antichrists.* But whether hee bee *THAT Antichrist* or not, I dare not presume to determine, without speciall warrant in such a case. If you have any speciall illumination, or assurance by divine revelation, or rather strong perswasion through affection, much good may it do you: keepe it to YOUR selves: presse it not on others, that in such cases desire *sapere ad sobrietatem*, rather than resolve without good warrant.

CHAP. VI.

Touching IUSTIFICATION.

The state of a meere *naturall* man; who, to please G O D, must become a *new creature*. That *newnes* cannot be wrought without a reall *change* of a sinner in his

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qualities. In what sense it may be said, that there is an *Accesse* of *justification*, both by daily receiving remission of new sins, and by increase of grace, in joyning vertuous and good deeds unto Faith.

INFORMERS.

Touching Iustification, *thus hee writeth:*
A sinner is then iustified when hee is made iust, that is, translated from the state of nature to the state of grace, as COLOS. I. XIII. which (Act) is motion, as they speak, betwixt two terms, and consisteth in forgiveness of sinnes primarily, and grace infused secondarily. CHAP. XVIII. pag. CXLII.

MOUNTAGU.

AND this, all this, in generall, in particular, is our Informers *Poperie*. Strange *Poperie*. Of what religion are you, M. Informers, YATES and WARD? For in Christian

stian Religion a man is and may be considered *two* waies, as I also have considered him, according unto a twofold state: The state of *nature*, to which hee was *formed*; and the state of *grace*, to which he is *reformed*: as hee was in ADAM, depraved and lost; as hee is in CHRIST IESUS, sought out, found, and healed of his maladies. In his Being, Subsisting, and Constitution, every man is first a *naturall* man: in that state standing, hee pleaseth not GOD. *He can doe nothing, saith CALVIN, that can please him, or be accepted of him. His very best works* (you I hope will say so) *are abomination unto GOD. Quando naturalibus dotibus censendi sunt, à vertice capitis ad plantam usque pedis, scintilla boni non reperitur; nisi fortè velimus insimulare falsi SCRIPTURAM, dum hisce Elogijs universos filios ADÆ commendat, quòd pravo sint & præfraeto corde; quòd omne figmentum cordis eorum pravam sit à primis annis; quòd vana sint eorum cogitationes, &c. breviter, quòd caro sint: quo nomine intelliguntur opera illa omnia quæ enumerantur à PAULO, Gal. v. XIX.* So CALVIN, *Instit. III. XIV. 1.* The reason then of that so great a distaste which GOD hath of the best works of meer carnall and naturall men, is that great disproportion betwixt GOD and man, that much incongruity betwixt HIM and us. The Fountain is impure from whence these works proceed; man himself not accepted, that is Author of them,

Agent in them. And why not accepted? Because hee is uncleane. GOD is of pure eyes: hee seeth whatsoever so is most secret in the boughts, and turnings, and windings of the heart; so pure, that he cannot behold vanity, nor look upon that which is defiled and unclean. And as hee cannot endure vanity: so neither will he look upon iniquity, to approve it; or call him righteous, that is unholy and un-sanctified before him. As he beholdeth the forms of things as they are: so hee calleth everie thing by the name it hath. Man by nature (as he is, and what he is) is wholly and altogether vanity. The person with GOD must be made acceptable, then accepted, before any work of his become approveable or approved. This is not, cannot bee, hee continuing *statu quo*, a naturall man, unclean, defiled, as he was. For, *Odio est ei impius & impietas ejus*; so far, saith CALVIN, that *qua vel summo splendore conspicua sunt opera, in hominibus nondum verè sanctificatis, tam procul absint à justitiâ coram DOMINO, ut peccata censeantur. Ac proinde verissimè illi, qui non, conciliari persone apud DEUM, gratiam per opera tradiderunt: sed è converso, tum demum placere opera, ubi persona gratiam prius in DEI conspectu invenerit.* This, I hope, is not *Papery*. Now, that hee may bee fully and thoroughly accepted with GOD; that himselfe first, and then his workes, may please GOD, there must (as I conceive) bee a
change,

change, an *alteration* in him and his : he must become a *new* man, a man *renewed*, a man *changed*, a *new creature*, and the like, 1. Cor. v. xvii. Gal. vi. xv. Colos. i. i. x. Ephes. iv. xxi. i. i. Cor. iv. xvi. 1. Cor. v. vii. Psal. li. x. Now, in common sense and reason, as I take it, there nor is, nor can be, any *renewing of the inward man*, nor any the least *change of the minde*, nor any *new creature*, nor any *translating from darknes to light*, &c. without *alteration*; without destruction of the first, and privation of former Being, and induction of the *second*; without abolishing of the body of sinne, and induction of the Spirit of righteousness. Man cannot possible passe from one state unto another, without ceasing to bee what hee was, and becoming what hee was not before. If it can bee done otherwise, good Sirs let mee knowe the manner how, the place where, the time when, the parties in whom this *alteration* is made; and I shall wonder at it. For as yet, to my conceipt, this surpasseth humane capacity and understanding, that there should be a *new creature*, a *renewing*, an *alteration*, and yet *no change*. CALVIN hath taught you otherwise, *Instit.* i. i. 3. 9. If then there be granted a change in man, that of the childe of wrath becommeth the childe of GOD, renewed in the spirit of his minde (as what childe can or will deny or doubt of that?), then this *alteration* must needs bee *inter terminos*; as I

thinke all mankinde, beside your selves, will confesse and acknowledge with mee, out of grounds and experiments of even naturall reason. A sicke man, recovered, is changed in state and habitude of body, disease, and disposition; ceasing to be what he was, becomming what hee was not. When of a sick man hee became whole and sound, his change was from Sicknesse to Health: and this his changing was Motion. the termes betwixt which, Sicknesse and Health. A dead man reviving (as the widows SONNE of *Naim*, or LAZARUS *quadriduanus* raised out of his grave) is changed in state, constitution, &c. when of a dead man hee becommeth a living. Naturall men regenerated are in like case: In the opinion of some men, haply, sick, not dead: in your opinion and in mine, *dead unto GOD, and to good works*, so long as they consist in *statu quo*; are necessarily changed, when they are revived and made alive unto GOD and Righteousnesse, heyres of promise, co-heyres with CHRIST. *Et hec mutatio est dextera Excelsi*. If S. PAUL had come within these *Informers* fingers when the promoting humour was predominant in them, doubtlesse they would have informed also against him for *Error, Popery*, and what not? For he telling the CORINTHIANS what they had been, *1. Cor. VI. XI.* saith, *even in terminis*, as I have spoken of the regenerate man; *But you are washed, but you are sanctified,*
but

but you are justified, in the name of our Lord IESUS CHRIST, and by the SPIRIT of our GOD, which Text M. CALVIN *Inst.* III. 14. 6. glosseth thus : *Si CHRISTI sanguine in purificationem per spiritum aspergimur, ne putemus nos alios esse, ante huius modi irrigationem, quam est sine CHRISTO peccator.* Here is a change admitted : from Being so and so ; to Subsisting thus, and thus, betwixt termes. *Maneat ergo illud Principium nostrae salutis, esse quandam, velut à morte in vitam, Resurrectionem. Quia propter CHRISTUM, ubi nobis datum est in eum Credere, tunc incipimus demum transire à morte in vitam.* Iust the Popery that M. MOUNTAGU in this point is informed against for ; A sinner is then justified, when he is made just, that is, when he is translated from the state of Nature unto the state of Grace : as *Coloss.* I. 13. And if this was not *Actio inter terminos*, though wrought in *instanti*, as also mutation and change is, and needs must be, for complement of the Act, I must confesse my owne dulnesse, I cannot otherwise understand or comprehend it. To denie a principle of Reason, in practice of Religion, I dare not. Surely, if Popery be a masse of absurdities, this Taxation of the Informers is rather extreme Popery, than any thing here avouched by M. MOUNTAGU looking toward Popery. They deny such a Principle, that denie mutation to be betwixt two Termes ; or that in the justified Sinner there is mutation
and

and change of former state, and alteration of his sometime Being.

But haply it is better *Popery* which ensueth; and it is indeed the point which with any colour can bee touched with this aspersi-
on by these men, that have set themselves to calumniate where they are ignorant of the point they undertake against. I have in consequence these words, *And consisteth in forgiveness of sinnes primarily, and in grace infused secondarily*. Which words if the Informers could have understood, or would have construed according to my meaning, they might have observed out of my discourse, that I made a great difference betwixt these two parts; and by *Secondly*, intended only *Concomitanter*: my purpose beeing to wipe off that odious *Popish* imputation, of which I shall speake anon, in their calumniating our doctrine of *Iustification*: which because these Informers either could not, or would not understand, I shall endeavour to speak somewhat more plainly and fully out unto their eares.

IUSTIFICATION, as I said, is deduced of *Iustifico*; which hath or may have a *threefold* signification: To *make* just and righteous, to *declare* just and righteous, and to *make more* just and righteous; for the encrease and augmentation of *Iustification*. *Apoc. xxii. xi. Qui iustus est iustificetur*, by new accessse of GOD's grace, and progresse in course of righteousness

neffe every day more and more. *Remissio peccati facit, ut Sanctitas inchoata vires acquirat & roboretur* ; for the declaration of the Act of *Iustification* upon man. as where S. JAMES saith, ABRAHAM was justified by workes, that is, declared to be a righteous man, by the lively fruits of a true faith; and for *absolution*, which is the Act of the Iudge, to speake according unto secular proceedings, from the use and practice whereof the word is taken, and applied unto the proportionable Acts of GOD upon man, by whom wee are justified alone. If this bee *Popery*, M. PERKINS is a *Papist*, In 2. ad Gal. 16 who hath in effect the very same. Now I professed at first, to take *Iustification* only in this acceptation ; and inferred thereupon against the *Gagger*, no more than was enough to confute him and his, that we teach and beleeve, that when sinnes are pardoned by GOD, GOD doth not change the minde of the sinner, neyther yet destroyeth in him the blot and body of sinne; but that the same remaining in the soule of man, in like maner as it did before condonation, is only taken away by a not imputation of the guilt. For so BECANUS, *Manet ergo homo in se peccator, impius, immundus, & solum habetur pro iusto, pio, mundo ; & omnia ejus opera sunt immunda, spurca, inquinata*. But wee, saith that most learned and judicious D. WHITE, truely are farre from this absurd opinion. how farre? how so? for we teach, saith he, that together with the

Pa. ib. in Def.

Action of GOD remitting sinne, concurrereth another Action of divine grace, enabling man to forsake and mortifie every greater sinne, which GOD hath pardoned. And M. PERKINS observeth, that many among us doe not hold CHRIST, or beleeve in him aright for their Iustification, because they hold him without change of heart and life: for by S. PAULS conclusion, whom CHRIST quickneth, them hee justifieth; and whom he doth not quicken, he doth not iustifie. And this is directly the doctrine of the Scripture, I. Cor. VI. XI. Heb. IX. XIV. Rev. I. V. VI. I. Pet. II. IX. Ezech. XXXVI. XXVI. Esay LIII. V. Psal. CIII. III. Fathers also are cyted to that purpose: BERNARD saith, Sinnes are not onely pardoned, but the gift of sanctity is conferred. and CHRYSOSTOME saith, Delivering us from sin, he engrafteth righteousness; yea, he extinguisheth sinne, and doth not suffer it to be. Sinne in the soule, is as a leprosie in the bodie. Now, as when NAAMAN was restored by washing in Iordan, his leprosie was removed, and his flesh restored to that naturall health, vigour, and beautie it had: so when GOD pardoneth sinne, he removeth away the guilt thereof by free pardon, and conferreth grace, to the destroying of sinne, and healing of the soule. Mich. VI. XIX. and this is the meaning of S. AUGUST. in Psal. VII. Cum Iustificatur impius, ex impio fit justus; & ex possessione Diaboli, migrat in templum DEI and Ser. XVI. de verbis Apostoli, sum.

In 3. Gal. ver.
22.

summing up whatsoever I have said in effect, and by these *Ignorantes* is traduced as *Poper*y : *Nos sumus & de iustitia nihil habemus ? Habemus omnino. Grati sumus ex eo quod habemus, ut addatur quod non habemus, & ne perdamus quod habemus. Iustificati sumus, & ipsa iustitia cum proficimus crescit, & quomodo crescit, dicam ; & vobiscum, quodammodo, conseram, ut unusquisq; vestrum iam in ipsa iustificatione constitutus, acceptâ scilicet remissione peccatorum per lavacrum regenerationis, accepto spiritu sancto, proficiens de die in diem, videat ubi sit, accedat, proficiat, crescat donec consummetur : incipit homo à fide. Quid pertinet ad fidem ? Credere : sed adhuc ista fides discernatur ab immundis spiritibus, alluding to that JAMES 2. Si tantum credis, & sine spe vis, vel dilectionem non habes, & Demones credunt & contremiscunt. A new life needs then must be conjoyned with *Iustification*. And this is the expresse doctrine of D. WHITAKERS : *Remissio peccatorum facit, ut Sanctitas in nobis inchoetur.* and of CALVIN himselve, who will have men to be taught this doctrine : *Doceantur homines fieri non posse, ut iusti censeantur* Lib. de reform.
Ecclesie. CHRISTI merito, quin renouentur eius spiritu in sanctam vitam : frustra q; gratuitâ DEI adoptione gloriari omnes, in quibus spiritus regenerationis non habitat. Deniq; nullos à DEO recipi in gratiam, qui non iusti quoq; verè fiunt. Now, if a man at all times, when he is truly *iustified*, be also *sanctified*, what offence can there be, to al-*

low one common word to containe and expresse both these parts? But men that understand not the true state of things, but scumme upon the surface, and take things up in grosse, without due proportions, and come with pre-judicate malice, to lay hold upon any thing for their owne advantage; no marvell if they make strange *Poperie*, and in indiscreet zeale cast forth they cannot tell what. CALVIN is not afraid, *loco quo supra*, to use the very terme of INHERENT *righteousnesse*. *Nunquam reconciliamur DEO, quin simul donemur IUSTITIA INHERENTE*. which speech if that M. MOUNTAGU had used, no excuse would have put by imputation of *Poperie*.

To conclude, and give them satisfaction, if they will take any; if not, *jacta alea est, eatur*. IUSTIFICATION is taken two waies in Scripture; *Strictè magis*, and *extensivè*: *Precisely*, for remission of sinnes, by the onely merits and satisfaction of CHRIST, accepted for us, and imputed to us. and *enlargedly*, for that Act of GOD, and the necessary and immediate concomitants unto, and consequents upon that, the whole and entire state and quality and condition of man regenerate, changed; by which a sinner guilty of death, is acquitted, cleansed, made just in himselfe, reconciled unto GOD, appointed to walke, and beginning to walke in holinesse and in newnesse of life. *Remission of sinnes, and imputation of CHRIST'S Righteous-*

ousnesse, saith M. PERKINS, is *Iustification*, a free pardoning and cancelling of all Bands and Obligations of transgression for CHRIST'S sake, through the only merit of his Death, Passion, and shedding of his blood. Which Act, *Psal. xxxiii. 11.* is called, *Not imputing sin*. When and where GOD doth so pardon, and not impute sinne, he addeth unto it, out of his love, a seconding Act of divine mercy and grace; enabling man to abandon everie mortall sinne; those sinnes that doe hang so fast on; that are more eminent, notorious, enormous, whose property is *vassare conscientiam*; to the amolishing of the whole body of sinne, that it raigne not in our mortall bodies: although that those *delicta ordinaria incurSIONIS*, as TERTULLIAN nameth them, cannot so easily bee put away. Have I unto you seemed to confound *Iustification* with *Sanctification*, if yet you knowe the difference between them? or have I ascribed, in your seeming, anie act of *Sanctification* unto *Iustification*? You may bee pleased to remember, that I went not most punctually to work, but *è re nata* to confute the Gagger, described *Iustification* at large: never suspecting, that any professed enemies of Popery, as you would seem to bee, would so captiously have perverted my true sense and meaning; my words, at least my passage being warranted by your owne Dictators, CALVIN, PERKINS, BEZA. For *Iustificationis no-*

De pudic. c. 19.

men largè accipio, saith BEZA; and imagine them to bee my words, *ut complectitur quicquid à CHRISTO consequimur, tam per Imputationem, quàm per Spiritus in nobis Sanctificationem*, Annotat. in Tit. III. ver. VII. and in Opusc. To. II. pa. DCLXXVII. Otherwise be it known unto your Masterships, that I beleeve, *Iustification* in strictnes of tearms is neither Regeneration, nor Renovation, nor Sanctification; but a certaine Action in GOD, applied unto us, or a certaine respect or relation whereby we are pardoned and acquitted of our sinnes, esteemed righteous before GOD, and accepted by him in CHRIST unto life everlasting: which wiser men than you have so expressed, whom haply for my sake you will hold to be *Papists* heereafter.

PERK. in Gal. 2

CHAP. VII.

A change made in a justified man. The *Author* agreeth in part with the Councell of *Trent*, and therefore maintaineth *Popery*, no necessary illation. The doctrine of the Church of *England*, and of
other

other reformed Churches, in
this point of *Iustification*.

I N F O R M E R S.

ANd a little after: In the state of grace
a man is iust, when hee is changed.
Which change must have concurrence of
two things: Privation of Beeing to that
which was, The body of sinne; and se-
condly, a new constitution unto GOD in
another estate. In which, he that is al-
tered in state, changed in condition, trans-
formed in mind, renew'd in soule, regenerate
& borne anew unto GOD by grace, is iust,
in the state of Iustification; ceasing to be
what he was, becoming what he was not
before. *In this maine point he accordeth fully
with the Councell of T R E N T, Sess. VI. cap.
XXXVII. & contradicteth the Doctrin of the
Church of England in the book of Homilies,
serm. of salvation, and all other Reformed
Churches.*

M O U N T

HEEER now at length wee have some, though very poore shew of a just and formall accusation : the rest are but meer calumniationes. For heer is a charge of delivering *Popery*, and maintaining it; and withall an advancing of that charge, by pretending some seeming prooffe, in a threefold branch : I. of *According fully with the Councell of TRENT*; II. *Contradicting the Doctrine of the Church of ENGLAND*; III. *Dissenting from all other reformed Churches* : which is done by this one Assertion, *A change is made in a justified man*; the substance in brieffe of all the former suggestion : such an one as maketh mee beleieve, that these informations were not gathered by any Scholars or Divines, but subscribed unto unadvisedly, and collected by some other at odds with his owne little or frantick wits : for who can conceive, that a just and uniuert, a carnall and spirituall man should be the same? that one regenerate, and reformed in the spirit of his mind, should be the same that hee was before? that a live man should bee dead? I confesse I cannot conceive, LAZARUS in his grave, and sitting at table with our SAVIOUR, to have undergone no change nor alteration; SAUL a Persecuter, and Saint PAUL an Apostle, without change;

change ; the Thiefe upon the Crosse, no other man, than when hee robbed and killed upon the high-way. Was he called, justified, saved ? then sure he was changed. Had hee not been changed from what hee formerly was, hee had not entred into Paradise with our SAVIOUR. Hee, whose Disciples your Divines are assigned to be, never taught you this Learning. *Fatemur*, saith he, *dum nos, intercedente CHRISTI justitiâ, sibi reconciliat Deus, ac gratuita peccatorum remissione donatos pro justis habet, cum ejusmodi misericordiâ conjunctam simul esse hanc ejus beneficentiam, quod per Spiritum suum sanctum in nobis habitet ; cujus virtute, concupiscentia carnis nostræ magis ac magis indies mortificantur, Instit. III. XIV. IX.* You heare him to speak of righteousness inhabiting in our hearts, by grace diffused from the HOLY GHOST ; of a progresse in a new course of life, from grace to grace, from perfection unto perfection : which is not a phantasie, but reall. *Nos enim*, so he addeth, *sanc-tificamur, hoc est, consecramur DOMINO in veram vitæ puritatem, cordibus nostris in legis obsequium formatis.* And somewhat before, as hath been remembred already, he calleth it a resurrection from death to life ; and no resurrection, but supposeth change : *when this mortall shall have put on immortality, and this corruptible shall have put on incorruption* : which is indeed the work of the right hand of the

Most High, and cannot be but betwixt terms: that *à quo*; and this, *ad quem*: which is the strangest *Popery* that ever yet I was acquainted withall. But why go I about to proove, that there is Motion, unto those that agree not upon common Principles? or bring proofs to ANAXAGORAS, for *The snowe is white*, who would not suffer himself to be perswaded so? nay, because he was otherwise by preconceit perswaded, he said it did not so much as seem white unto him. YOUR opinions are your owne: you will opine what formerly you have thought. So doe for mee, and there an end.

If yet you would there make an end, and be content to enjoy *your* conceits unto *your* selves, and make much of them at home: but we must come over and conforme our Faith unto your thoughts, or wee shall heare of it on both our eares. For instance, at present; Odiously and maliciously you advance this accusation, to procure hate and envie unto the part and parties *ad oppositum* unto you. *It is the Doctrine*, you say, *of the Councell of Trent*, and M. MOUNTAGU agreeth fully with that Councell. But you mistake on each hand, and knowe not what you say. I do not agree fully, but onely *in part* with the Councell of Trent. And is it not possible to accord in something with the Councell of Trent, and to bee no *Papist*, nor maintaine *Popery*? What say you
ROM to

to M. PERKINS in his *Reformed Catholick*, who professeth conformity in many and different points with them, and even in this point of *Iustification* ? is HEE a *Papist* ? Even in your owne understandings, though not much, there are some Decisions and Conclusions in that Councell, which you will imbrace as well as *Papists* doe. What say you to this ? *Si quis ADÆ prævaricationem sibi soli, non & ejus propagini, nocuisse asserit ; acceptam à DEO sanctitatem & justitiam, quam perdidit, sibi soli, & non nobis, eum perdidisse ; aut in quantum illum per inobedientiæ peccatum mortem & pœnas corporis tantum in omne genus hominum transfudisse, non autem & peccatum, quod mors est animæ ; Anathema sit :* and your selves will say *Amen*, will you not, unto it ? It is not therefore a necessary illation, M. MOUNTAGU holdeth somewhat determined in the Councell of *Trent*, he is therefore a *Papist*. That Councell, were it worse than it was (and yet for my part I hold it (in some respect) *pestem Reipublicæ Christianæ*), yet resolving upon such a Truth, as is warranted in Reason, in Divinity, with generall consent of all Ages, is not in that to be condemned. Now such is the point there concluded, for which M. MOUNTAGU is called *Papist*: *A man justified is changed from that state wherein hee was borne, the childe of the first ADAM, unto the state of grace and adoption of the Sonnes of GOD, by the second A-*

DAM, IESUS CHRIST our Saviour ; and of an unjust person, is made righteous ; of an enemy, is made the friend of GOD : that so he may become heire of eternall life. Which is good Catholick Doctrin, *non Romano, sed antiquo more* ; Christian and justifiable, if S. PAUL taught Catholick and Christian Doctrin, Rom. v. x. *when we were enemies, wee were reconciled unto GOD by the death of his Sonne : and being reconciled, wee shall bee saved by his life.* And againe, Heb. ix. xiv. *For if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling them that are unclean, sanctifieth as touching the purification of the flesh ; how much rather shall the blood of CHRIST, who through the eternall Spirit offered himself without spot unto GOD, purge your consciences from dead works, to serve the living God !* Can this bee conceived without a change ? GOD pardoneth sinne in man, for the death and passion of CHRIST his Sonne ; in that very act and instant imputing unto him the righteousness of CHRIST, that all-sufficient and well-pleasing sacrifice, for his justification. and doth he leave him there ? his finnes be-like remaining still in being, as they were ? himselfe indeed the very man he was before ? or rather (as, perfect are the workes of the mightie GOD, not done by halves, and to no purpose) doth hee not also wash and cleanse his soule and conscience from dead workes ? doth he not wipe out his iniquities, when he cancelleth

celleth the band, and maketh him become another man? doth hee not conferre upon him of his grace, for the abolishing of the bodie of sinne, and enabling the soule against the assaults of sinne? TERTULLIAN compareth man in the state of Nature depraved, unto that *Leprosie* described *Levit. XIII.* where, as there is a change in the body made cleane and whole from the leprosie, so violent and infectious; so doth he, and that justly, acknowledge the like in the clensing and purifying of the soule: *Conversum enim hominem, de pristino carnis habitu, in candorem fidei, quæ vitium & macula æstimatur in seculo, & totum novatum, mundum voluit intelligi, qui jam non sit varius, non sit de pristino, & novo aspersus. Si verò post abolitionem, in vetustatem aliquid ex ea re vixerit, rursum in Carne ejus, quòd emortuum delicto habebatur, immundum judicari.* I would TERTULLIAN had never written worse than so. The rest of the Fathers run the same way. CLEMENS ALEXANDRINUS in his *Pædagog. pag. 96.* and *VII. Strom. pa. 319.* commenting, as it were, upon that of the APOSTLE, *But you are washed, but you are sanctified.* DOMINUS qui in mentes nostras indulgentiæ cœlestis allapsu clementer influxit, in animi obtestantis hospitio justa operatione tenetur: saith S. CYPRIAN, and appealeth unto DONATUS for witnesse. *Scis, &c. quid detraxerit nobis, quidve contulerit, mors ista criminum, vita virtutum.* which generally he had

TERT. de pud.
cap. 20.

Epist. I.

a little before expressed thus : *Sed postquam unda genitalis auxilio, superioris aevi labe detergâ, in expiatum pectus ac purum desuper se lumen infudit: postquam cœlitus spiritu hausto, in novum me hominem sensu nativitate secundâ reparatum, mirum in modum protinus confirmare se dubia, patere clausa, lucere tenebrosa, facultatem dare, quod prius difficile videbatur, geri posse, quod prius impossibile videbatur ut esset: agnoscere terrenum fuisse quod prius carnaliter natum, obnoxium delictis viveret; DEI esse cœpisse, quod jam spiritus animaret.* Nor doth the Church of England differ heerfrom, which never did so much as dreame of denying an alteration in state, condition, life, in manners, unto a man that is justified. How could our Church doe it, and make answer unto S. PAUL, Ephes. 2. 11. 12, 13. *Wherefore remember that you being in time past Gentiles in the flesh, and called uncircumcision of them which are called circumcision in the flesh, made with hands; that you were, I say, at that time without CHRIST, and were aliens from the commonwealth of Israel, and were strangers from the covenants of promise, and had no hope, but were without GOD in the world: But now in IESUS CHRIST you which were farre off, are made neere by the bloud of CHRIST: So heer is variation of place and station; and an alteration also in state, ver. 19. Now you are no more strangers and forreyners, but citizens with Saints, and of the household of GOD.* Not that only,
but

but, *Two made one.* As if, saith CHRYSOSTOM, two statues were, the one of brasse, the other of gold; and both being cast into the furnace, should from thence come out gold. Such is the *changed estate* of men justified; that they are also regenerate and borne anew, that are justified. I will not justifie the Councell of *Trent* farther than needs; they have not deserved it at the hands of any *Protestants*: but Truth is truth even from the Divels mouth. And if they meant no otherwise than thus, as I conceive they did not, I see no reason to quarrell them, or dissent from them.

But yet one peg higher is this imputation strained; namely, that I not onely agree with the Councell of *Trent*, but *disagree* from the Church of *England*. I deny this absolutely: prove it, and take all. If I disagree from the Church of *England*, promote, informe against me: spare not. In *Morboniam* all the Councels of *Trent* in the world, if there were ten thousand of them. I forsake them all respectively: such regard and awfull respect doe I beare unto my Mother the CHURCH of *England*. You quote us the *Homilies*: but it is at randome, as if you spake it by Heare-say, having never read them; and no marvell: for I think you dis-repute them, as all of *yaur* Faction doe. *Serm.* you say, *of Salvation*. There are *three* severall *Homilies*, or, as you call them, *Sermons*, of that argument, with the Title of
Salvation.

Salvation. In all of them, in any one of them, shew me any contradiction unto any thing delivered against the *Gagger*, or unto this *Error*, as you call it, of the *change* made in a *justified* man, if you can. You cite no words, name no place, send me to no Text, Page, nor particular by any direction, that I may know where to finde what you intend. A meer trick of juggling companions. Marry I find some things in those *Homilies*, which I dare say will not down, nor digest with you; as opposing some other dreames of your Side: but I let them alone till opportune time. But in the second *Sermon* of *Repentance*, I finde directly in a man that is *justified*, a *change* made, saith the *Homily*. *The fourth part of Repentance is amendment of life, or a new life, in bringing forth fruits worthy of Repentance. For they that doe truly repent them of their sinnes, must be cleane altered and* CHANGED: *they must become new creatures: they must be no more the same they were before.* Now look and compare M. MOUNTAGU's *private Popery* with this *publick Popery* of the Church, and goe give your selves the check for malice and indiscretion. And afterward, having instanced this doctrine in that memorable example of ZACHEUS's conversion from his evill way of covetousnes and extortion, as a common Customer, the *Homily* concludeth with this *Epiphonema* concerning him thus: *Heer we see, that after his repentance he was no more*
the

the same man he had been before, but was clean CHANGED and altered. It was so farre off, that he would continue and abide still in his unsatiable covetousnesse, or take ought away fraudulently from any man, that hee was most ready and willing to give away his owne. Go now, and challenge M. MOUNTAGU for his Popery upon like case, in like tearms almost, delivered. In the state of grace a man is just (and a just man I hope none is, but he that is already iustified) when he is changed. Which change of his consisteth in two things : Privation of Being to that which was formerly in a naturall man, the body of sinne; and A new constitution unto GOD in another state, namely, of holinesse in life and conversation. I know well enough, what you are afraid of, what you would say, because you neyther understand your selves, nor mee, that doe not make this change the same with Iustification in the act; but an incident, instant, necessarie consequent thereupon. Goe then and befoole your selves, for confusedly opposing common sense and reason, and well knowne and confessed Divinity on all hands. No reasonable man will denie a renewing in a justified man : where are evermore τὰ αὐτῆς οὐσίας ἱερουργίαι τὰ παλαιὰ ἀνανεούμενα. Without alteration or any other the least change of substance, old things are made new; saith ORIGEN in his Dialogue against the Marcionites, which I have manuscript.

Nor do *Reformed Churches* dissent or differ, as these *Calumniators* falsely suggest. The Confession of *Ausberge* requireth *novam vitam*, which is *obedientia mandatis DEI*, and *renovatio*, according to *S. PAUL*; and that also so necessarily, that *qui admittunt actiones contra Conscientiam, sint injusti, nec SPIRITUM SANCTUM, nec fidem retinent*. And for the maner, I finde it thus: *Fide apprehenditur remissio Peccatorum; & quia per fidem accipitur SP. SANCTUS, jam corde renovantur, & induunt novos affectus: sic AMBROSIIUS. Fides bonæ voluntatis & justæ actionis genitrix est*. In the confession of *Saxony* more direct. *In declaratione vocabuli justificari, usitatè dicitur, Justificari significat ex injusto justum fieri; quod rectè intellectum, hic quoq; quadrat*. And what that right understanding is, ensueth (fully and wholly *M. MOUNTAGU's Popery*): *Ex injusto justum, id est, absolutum à reatu propter filium DEI, id est, apprehendentem fide ipsum CHRISTUM, qui est justitia nostra; quia EIUS merito habemus remissionem, & DEUS justitiam ejus nobis imputat, & propter EUM nos justos reputat, & dato SPIRITU SUO SANCTO, nos vivificat & regenerat. a flat change*. And in the *Belgick Confession* yet fuller: *Credimus veram hanc Fidem unicuiq; nostrum inditam, nos regenerare, atq; veluti novos homines efficere, ut quos ad novam vitam vivendam excitet*. And in the *French* likewise, *Credimus nos qui Naturâ servi sumus peccati, hac eadem fide intercedente, in no-*
vam

vam vitam regenerari. Thus these *Reformed Churches*, and so all the rest, acknowledge a *change* in *justified* persons, by the grace of *sanctification*. I remembred before out of the Reverend and learned Deane of *Carlile*, that we are farre from that absurd opinion where-with our adversaries charge us, that *God in justification doth not change the minde*. You, it seemeth, are none of those *WEE* he speaketh of : for he meant it of the *publick* authorised *Doctrine* of the Church of *England*, and of Conformers unto the said *Doctrine* of that Church. You have a Church, or Conventicles of *your* owne, and *Consistoriall* fancies, it seemeth, thence derived : nor will you bee freed from that absurd opinion, nor let the Church of *England* willingly be freed from it. For if a man list to beleeve you before that Learned Man (whose bookes the best amongst you is not worthy to follow, or carrie after him) in justified persons there is no change.

CHAP. VIII.

Strange *Popery*. *God* only and properly justifieth.

AN APPEALE INFORMERS.

PROPERly to speake, saith he, GOD only iustificieth, who alone imputeth not, but pardoneth sinne.

MOUNTAGU.

DEUS, propter solum CHRISTUM passum & resuscitatum, propitius est peccatis nostris, nec illa nobis imputat. Imputat autem CHRISTI iustitiam pro nostrâ. Ita ut jam simus non solum mundati à peccatis, & purgati vel sancti (good Popery, is it not? you shall have more of it) sed etiam donati iustitiâ CHRISTI, absoluti à peccatis, morte, condemnatione, just deniq; ac heredes vitæ æternæ. Thus much the Helvetian Confession, against your former Information. Now followeth expressly against this: *Propriè ergo loquendo, DEUS solus nos iustificat* (english this, M. YATES) & duntaxat propter CHRISTUM iustificat, non imputans nobis peccata, sed imputans nobis ejus iustitiam. And yet you shall need not to english it; it is ready englished unto your hands: for have you forgot, or rather have you read indeed, that Homily you but now alledged against me, of Salvation? In the second Homily there I have read thus: *Iustification is not the office of man, but the office of GOD.* and againe, *Iustification*

is the office of GOD onely; and is not a thing which we render unto him, but which we receive of him : not which we give to him, but which we take of him by his free mercy, and by the onely merits of his most dearly beloved Sonne, our Lord, our only Redeemer, Saviour, and Iustifier, IESUS CHRIST. And yet it is *Popery* in M. MOUNTAGU, to have said and written, *Properly to speake, GOD only justifieth; who alone imputeth not, but pardoneth sinne. En quo vacordia cecos !* For yet morcover, is it not your owne Beliefe and Profession (for which, if he should say otherwise, M. MOUNTAGU should be cryed downe *Papist*) that *Iustification* consisteth in *Remission of sinnes* ? or, *not imputing* of them unto the man justified ? *Ne posthac dubites*, saith CALVIN, *Instit. III. XI. XXII.* and you subscribe it, *quo modo nos DEUS justificet, cum audis, Reconciliare illum nos sibi, non imputando delicta.* and againe, *Nos justificationem simpliciter interpretamur, acceptionem illam, quâ nos DOMINUS in gratiam receptos pro iustis habet. Eamq; in Peccatorum remissione ac iustitiæ CHRISTI imputatione positam esse dicimus. Sect. 2.* to whom *per omnia* agreeth M. PERKINS in mo places than ten, defining *Iustification* to be an *Act* of GOD *absolving*, &c. And yet with you M. MOUNTAGU is a *Papist* for affirming, *GOD only justifieth properly*, when your selves confesse, that *Iustification*, at least *properly*, consisteth in *Remission of sinnes* :

and that none can forgive sinnes properly but G O D. How this should hang together, I professe my ignorance, I cannot tell. For cyther *Iustification*, in your opinions, must not consist in *forgivenesse of sinnes*; or else others, beside G O D, must have power of imputing or of not imputing sinnes. And heere it is worth the while to observe, how these detracters doe crosse their owne shinnes. It will not be long before that M. MOUNTAGU with them be accounted a *Papist*, for saying, A *Priest*, GOD's *Minister*, in GOD's place, can *forgive sinnes*: and heer he is a *Papist*, for saying, GOD *only justifieth properly*, when themselves will have *Iustification* to bee meerly *forgivenesse of Sinnes*, and yet hold, that none doth or can *forgive Sinnes but GOD*. May I not say well, *ò vertiginem* ! In sober (and not in madde Puritanicall) sadnesse, dare you say that some other beside G O D, some creature over and above G O D, can *forgive Sinnes* ? This is contrary to the doctrine of the Church of *England*, in that *Homily* which you remember indeed, but can produce no testimonie thence. *Because all men bee sinners* (saith that *Homily*) *and offenders against GOD, and breakers of his Lawes and Commandements, therefore can no man by his owne acts, workes, or else deedes, seeme they never so good, be justified, and made righteous before GOD: but everie man, of necessity, is constrained to seek for another righte-*
ous-

ousnesse or justification. But where shall he find it? where is it to be had? It is expressed according unto truth, *To be received at GOD's hand.* It is GOD then that justifieth in this opinion of the *Homily*. And againe in the second *Homily* of that argument, as is already remembred, *Justification is the office of GOD only: it is not the office of man.* *Credimus SPIRITUM SANCTUM in cordibus nostris habitantem, veram nobis fidem impertiri, ut hujus tanti mysterij cognitionem adipiscamur;* saith the *Belgick Confession.* which is the *POPERY* of *M. MOUNTAGU*, as pleaseth these Great Masters in *Israel*, Lyars against their owne knowledge, in saying it *contradicteth the Doctrine of the English Church.* Or if this be not the thing they meane, what is it, That GOD *imputeth not sinnes unto the justified?* or that *Justification is not in pardoning, and not imputing sinnes?* whereas the *Papists* doe clamour against us for maintayning, that *Justification to be received at GODS hands, is forgiveness of sins and trespasses, in such things as hee hath beene offended in.* I confesse, I am a *Papist* if this be *Popery*, or else that which followeth after Remission of sins: against which they informe in the next place.

CHAP. IX.

Holinesse of life added unto Iustification and Remission of sins.
 GOD justifieth originally, and
Faith instrumentally.

INFORMERS.

A *Gaine*; W H O only can and doth translate from death unto life, reneweth a right spirit, and createth a new hart within us.

MOUNTAGU.

W H O can doe this, but only GOD most high? It is a work of Omnipotencie to *create*: they say it is a greater work to *recreate*. Where sinne is pardoned by GOD, and a man is become regenerate, borne anew, and in state of Grace with GOD, there GOD by his HOLY SPIRIT worketh inward renovation. Where sinne is graciously and freely pardoned, there holy
 life

life and conversation dotheftsoones ensue. This is the divinitie that I have learned in our *Protestant* Schooles, touching this point. And to my understanding it is observed and tendred by DAVID in *Psal. L. x. Hide thy face from my sinnes, and put away all mine iniquities; which is Remission of sinnes.* Then followeth, to make up a complete worke, *Create in mee a clean heart, O LORD, and renew a right spirit within mee:* which to me seemeth an Infusion of Grace. And S. PAUL doth everie where, after *vocation* unto, and *acceptation* of us with GOD, urge *walking according unto vocation, in newnesse and in holinesse of life.* But, because GOD was moved thereunto by a true and a lively faith in him and his mercies in CHRIST, *Faith* is by mee said to *iustifie instrumentally.* That GOD justifieth *causally*, hath beene suspected of *Popery*, and challenged therefore. Now that *Faith* justifieth *instrumentally*, cannot avoide the same imputation. And yet the maine exception of all *Papists* against the doctrine of our Church, is, that we hold *a man is iustified by Faith:* which must be *originally* or *instrumentally.* THAT wee exclude with the forenamed *Homilies.* *That we be iustified by Faith in CHRIST only, is not, That this our owne act to beleve in CHRIST, or this our faith in CHRIST, which is within us, doth iustifie us: for that were to account our selves to be iustified by some act or*

vertue within our selves. For, saith S. PAUL, *Rom. VIII. XXXIII.* It is GOD that iustifieth. THIS we embrace, as also in the same Homily: *Faith doth directly send us to CHRIST for remission of our sins.* And by Faith given unto us of GOD, we embrace the Promise of GOD's mercie, and of Remission of sinnes: which accordeth with the traduced passage of M. MOUNTAGU, because GOD was drawne unto it by our Faith; which laying hold upon his mercy in CHRIST, obtayneth this freedome, and newnesse, and renewing from Him. Faith is therefore said to iustifie, that is, instrumentally, or applicatorily. And so I am content to passe for a Papist, with the CHURCH of England.

CHAP. X.

An Accesse declaratory made to the act of *Iustification* by the works of a lively Faith. S. PAUL and S. JAMES reconciled. The old *Prophets* and ancient *Fathers* made new *Papists* by the Informers.

INFOR-

INFORMERS.

H*Ee speaketh of an Accessse of Iustification, or of a second Iustification. His words are these: S. I A M E S, Cap. 2. 24. meaneth that a man is justus declaratus, by his holy life and conversation; or that a man hath Accessse of Iustification, as it is also taught by your owne men. CHAP. XVIII. pag. 148.*

MOUNTAGU.

H*Ee nameth indeed an Accessse unto Iustification, but it is as out of the mouth of Popish Writers; and not out of his owne opinion. Is there no difference, in your understanding, betwixt these two, Affirming positively, and relating reservedly? Many Protestants give answer unto Popish objections satisfactory, out of Popish Tenents; who yet I think subscribe not unto those their Tenents. B. MORTON is most frequent in this course, and yet I hope you hold him no Papist. But I farther adde: Though I said not so in that place by you recyted, I may, and I doe also avow an accessse of Iustification, made unto it by workes of an Holy and a Lively Faith. Not as essentiall thereto, or ingredient intrinsically: for Iustification is properly the work of GOD,*

and *eatenus*, without *magis* or *minus*; but as *accessory* and *circumstant*, for *destruction* of the *Body of sinne*, by contrary actions of *new Righteousnesse*, to speake properly, is a worke of *Sanctification*, not of *Iustification*, according unto S. PAUL. But in what place do I speake by name of a *second Iustification*? Goe save your *honest credits*, and name mee the place: quote the very words. I distinguish indeed betwixt the phrase of S. PAUL and S. JAMES: that HEE speaketh of *Iustification* in attaining it; S. JAMES, of *Iustification* attained. which cannot be separated from *good works*, as anon is declared, and cited out of the twelfth *Article* of our *Confession*.

In briefe, the Information is rather an *inference* upon the passage, than the *passage* expressed as it should be. It is known unto all, that the *Romane* Professors have ever in their mouths the Text of S. JAMES, *what doth it profite though a man saith he hath Faith, and hath no works? can his Faith save him?* Unto this allegation, amongst other things, this is answered: S. PAUL speaketh of *Iustification* in the attayning it, *That onely Faith doth justifie*; and that it is the *Act of Faith* in regard of man. For properly, and causally, and originally, God doth *onely Iustifie*. But S. JAMES meaneth of *Iustification* had and obtained: the which necessarily is, accompanied with *good workes*, and can bee no more separate from *good workes*,
than

than light from the Sunne. So that *justus factus* through Faith, by the grace of God, is also *justus declaratus* by his holy life and conversation, that is, the tree is knowne by the fruit it bringeth forth. well may we beare the name of Christian men, say the Homilies, but we lacke that true faith which belongeth thereto: for true faith doth evermore bring forth good workes, as Saint IAMES speaketh, Shew mee thy Faith by thy workes. Thy deeds and workes must bee an open testimonie of thy faith: otherwise thy faith being without good workes, is but the Devils faith, the faith of the wicked, a phantasie of faith, and not a true Christian faith. This is the very declaration of the Homilies, for which, and no more, my Informers have promoted me for a Papist. For, that *Accesse* unto *Iustification* is not by mee made *essentiall* unto *Iustification*, but onely *declaratory*; as I have plainly expressed in direct words. It nor is in it selfe, nor is delivered by mee, nor conceived of by mee, to bee any part of, or ingredient into the entire Act of proper *Iustification*. I say *proper*: for as your owne Divines acknowledge, the word being, as most words are, extensive, ambiguous, and *πρόσθετον*, doth sometime extend it selfe unto all the naturall consequents unto, and proper Acts of *Iustification*: and so it may be said, there is a *two-fold* *Iustification*. when S. PAUL saith (they are M. PERKINS his words) *No man is justified*

Hom. 3. of Faith

Com.in 3. ad
Gal.ver. 12.

sified by the Law in the sight of GOD, he maketh a double Iustification: One, before GOD; the other, before men. Iustification before GOD, is, when GOD reputeth a man just, and that onely for the merit and obedience of CHRIST. Iustification before men, is, when such as professe faith in CHRIST, are reputed just by men. The first is peculiarly the act of GOD. Not long before: Iustification is a certaine action in GOD, applied unto us; which is wrought in instanti. Good Popery also: yet to be found in the same man. For if Faith justifieth by disposing the heart (thus hee disputeth against the Papists) then there must be a space of time between Iustification and justifying Faith. But there is no space of time betwixt them: for so soone as a man beleeveth, he is presently justified. Doe you heare M. PERKINS speak of Iustification in instanti, according to that old Rule, *Nescit tarda molimina Spiritus sancti gratia*? which was learned, I thinke, from S. AUGUSTINE; which place I will presently report: who learned it of S. CYPRIAN, who *Epist. 1.* speaketh thus: *Accipe quod sentitur antequam discitur: nec per moras temporum longâ agnitione colligitur sed compendio gratie maturantis hauritur.* This he saith seemed to him at the first impossible; but in conclusion, being called and justified, he found it true. *Vt repente ac perneciter exuatur, quod vel genuinum, situ materie naturalis obduruit; vel usurpatum diu, senio vetustatis inolevit.* I know Renovati-

on,

Ad Gal. cap. 2.
pag. 209.

on, Sanctification, or the *second Iustification* (for why contend wee about words, that agree upon the point?) is distinct from Remission of our sins by GOD, and imputation of CHRISTs righteousnesse unto us; wherein is our Acceptance and Iustification: and for them both I conclude with S. AUGUSTINE, *Sanè ista renovation non momento uno fit, sicut momento fit uno illa renovatio in Baptismo, remissione omnium peccatorum. Neque enim vel unum quantulumcunque remanet quod non remittatur. Sed quemadmodum aliud est carere febribus; aliud, ab infirmitate qua febribus facta est, revalescere: itemque aliud est, infixum telum de corpore demere; aliud, vulnus quod eo factum est, secundâ curatione sanare: ita prima curatio est, causam removere languoris, quod per omnium peccatorum indulgentiam fit. Secunda, ipsum sanare languorem, quod fit paulatim proficiendo in renovatione hujus imaginis. Quæ duo monstrantur in Psalmo; ubi legitur, Qui propitiis fit omnibus iniquitatibus tuis, quod fit in Baptismo. Deinde sequitur, Qui sanat omnes infirmitates tuas, quod fit quotidianis accessibus, cum hæc imago renovetur. De qua re Apostolus aperitissimè loquutus est, dicens, Et si exterior homo noster corrumpitur, sed interior renovatur de die in diem. Renovatur autem in agnitione DEI, hoc est, justitiâ & sanctitate veritatis.* And so I leave you to quarrell with S. AUGUSTINE, the Prophet DAVID, and the blessed APOSTLE, and to inform against them at the next bought
for.

Lib. 14. de Trin.
cap. 17.

Psal. 103. 2, 3.

for *Popery*, as you have already done against me; and passe on to the next, somewhat depending heereon, a *fourth* point of my *Popery*, concerning *Merit*.

CHAP. XI.

The doctrine of *MERIT* *ex condigno* rejected as false and presumptuous. Difference between the *old* and the *new* signification of *Mereri*.

INFORMERS.

Hee so extends *Meritum ex condigno*, that hee would make men beleeve, there is no material difference betwixt us and the *Papists* in this point.

MOUNTAGU.

THe Church of *Rome* hath talked long and high, in strange termes, concerning *Merit* in good works; and place much confidence in the *worth* of those good works, which are done by men justified, and in the
state

state of Grace. The Councell of Trent, in very surly maner, hath denounced *Anathema* against such as do it not, or denie it: *Si quis dixerit iustificati hominis opera bona non verè mereri vitam æternam, Anathema sit. Sess. VI. Ca. XVI. can. XXXII.* Their Schooles have assigned to this purpose, a *twofold merit* of these works (for the merit of the person, I meddle not with it) the one of *Congruity*, the other of *Condignity*, as they speak; that is, eyther for the *worth* of the worke it selfe, or in respect of the promise of GOD made to reward the worke. Now as touching this, they talk not much amongst their Profelytes, or moderne writings. They do not trouble their discourses with it, nor the world with their discourses about it. neyther doe they presse it much: as if it were too gentle a contestation with GOD. But that other of *Condignitie* is much made of, as being a piece for the nonce of some importance: an opposite of some spirit to affront GOD, and peremptorily to challenge, This is my due. *Opera bona iustorum absolutè esse bona*, is their Assertion. and answerably BELLARMINÉ concludeth, *Opera bona iustorum absolutè esse MERITORIA vitæ æternæ EX CONDIGNO, non solum ratione PACTI & acceptationis, sed etiam ratione OPERIS. ita ut, in opere bono, ex gratiâ procedente, sit quedam proportio & equalitas ad premium vitæ æternæ.* But VASQUEZ the Iesuite is most transcendent in ad-

BELLAR. de
Iustific. 5. 17.

vancing the worth and validitie of Workes *ex condigno*, even against and without the grace of CHRIST, in 1.2^e. Qu. 114. disp. 214. cap. 5. 7. 8. for he teacheth, first, *Opera bona iustorum ex seipsis, absq^{ue} ullo pacto, & acceptatione, digna esse remuneratione vite aeternae, & aequalem valorem CONDIGNITATIS habere, ad consequendam aeternam gloriam.* secondly, that no Access^e of worth or dignitie doth accrue unto the works of just men, through the Merits, or Person of CHRIST: which the same workes should not otherwise have had and be indowed withall, if they had beene wrought by the same Grace of GOD, by alonely GOD, in liberall sort conferred, without CHRIST. And in the viii. chap. That the Promises of GOD are indeed an accessory addition unto the works of good men, but yet doe they no manner way appertaine to the reason or being of Merit, but rather accrue unto the workes already made, not onely worthie or condigne, but also meritorious. And lastly, he concludeth, disput. CCXXII. cap. III. thus. *Cum opera iusti condignè mereantur vitam aeternam, tanquam aequalem mercedem ac premium: non opus est interventu alterius meriti condigni, quale est meritum CHRISTI, ut ijs reddatur vita aeterna. Quinimò aliquid habet peculiare meritum cujuscunque iusti, respectu ipsius hominis iusti, quod non habet meritum CHRISTI, nempe, reddere ipsum hominem iustum & dignum vitâ aeternâ, ut eam dignè consequatur.* But the
merit

merit of CHRIST, saith hee, though it be such as may most worthily obtaine for us Glorie at GOD's hands, yet hath it not this effectuall power and vertue, to make us formally just, and worthy of eternall Life: but through vertue derived from him, men obtaine this effectuall power residing in themselves. And hereupon we never aske or desire of GOD, that through and by the merits of CHRIST, the reward and wages of eternall Life be given to our workes worthy and meritorious: but this; that Grace may bee given unto us by CHRIST, whereby we may be enabled worthily to merit this reward. To such an enormous exorbitancie are these Schooles grown since the IESUITES have swaggered and domineered in them, contrary to the naturall origination and sense of the word, which was but to procure, to incurre, to purchase: as I observed out of CORNELIUS TACITUS, according to the phrase of those times; in which sense the FATHERS, that lived after those times, and spake according to the language of those times, used it: and not as formerly the meaning of the word was in CICERO, TERENCE, PLAUTUS, &c. so the old Translator in Gen. 3. hath it, *Maiores iniquitas, quam ut veniam merear*: Than that I may PURCHASE or PROCURE pardon. Nay farther, it is sometime taken actively indeede; so much from Desert, that it signifieth to Doe well unto. The Glossary of H. STEPHEN rendreth *meritum* to this purpose

STAPLETON,
Prompt. Cathol.
pag. 245.

pose, *Eup. p. 245*. That meaning of it, for, to *Procure* or *incurre*, was so frequent in those times, that STAPLETON confesseth, *Si quis veterum Interpretum vocabulo PROMERENDI usus est, non aliter intellexit, quàm consecutionem de facto.* and as contrarie to the doctrine of the FATHERS. *Neq; enim talia sunt hominum MERITA, ut propter ea vita eterna debeatur exiure; aut DEUS injuriam faceret, nisi eam donaret:* saith S. BERN. *serm. I. in Annun.* Nay, *Sufficit ad MERITUM, scire quòd non habemus MERITA.* Vndè *mibi tantum MERITI, cui indulgentia pro coronâ est?* saith S. AMBROSE, *exhort. ad Virgin.* *Hoc enim ipsum, quòd homo justè vivit, in quantum potest justè vivere, non MERITI est humani, sed divini BENEFICII.* AUG. *in Psal. 109.* And ORIGEN will not be perswaded to the contrarie, or very hardly at least: *Vix mihimet persuadeo, quòd possit ullum opus esse, quod ex DEBITO remunerationem DEI deprecatur.* *Cùm etiam, hoc ipsum, quòd agere aliquid possimus, vel cogitare, vel proloqui, ex ipsius dono & largitione faciamus.* Contrary also to the opinion of moderate men in the very Church of Rome: of whom wee have a Catalogue in that learned late worke against FISHER, written by the Deane of Carlile, pag. 172. of whose minde M. MOUNTAGU professeth himselve directly to bee. And yet say these Informers (these false Informers, YATES and his brother WARD) *he would make men beleieve there is no materi-*
all

all difference betwixt us and Papists in this point.
 And this is proved substantially no doubt :
 for they say as followeth.

CHAP. XII.

The qualitie and *conditions* of a
 good worke required by the Ro-
 man Writers, to make it reward-
 able (as far as they are *positive*)
 no *Protestant* disalloweth of. To
 those *conditions* may *others* be ad-
 ded.

INFORMERS.

THEse are his words: *This is your owne*
doctrine in the Romane Schooles : and so
farre the Protestants, for these conditions, do
go along with you.

MOUNTAGU.

HIS doctrine. And what doctrine is
 this ? that there is *merit* of *condignity* ?
 that it is so farre forth due unto good
 D d 3 works,

works, as that through and for the worke it selfe wrought and performed, we may *deserve*, and *challenge* upon desert (or else GOD should wrong us), grace, goodnesse, heaven, happinesse, at GOD's hands? Θεῷ τῆς λεισδείας. I never said it, never thought it, doe detest it from my heart. That doctrine which isto be found in the specified place, is, touching the quality, not the validity, concerning the condition, not the imputation or account of a good worke: which conditions, specified and remembred by me, are, 1. *That it be morally good, not simply evill.* 2. *Freely wrought, and not out of compulsion.* 3. *By man, yet in this life, not after death.* 4. *In the state of grace, and not by any naturall man without GOD.* Of these conditions (which doe not exclude other) what *Protestants* doe not allow? I adde (and may adde many more), *Faith is necessarily required in the person, before that any thing hee doth can please GOD.* For *whatsoever is not of faith, is sinne.* These *In-formers*, it seemeth, are otherwise minded: for they traduce and caluminate me for a *Papist*, who require, as necessary, these conditions unto a good worke; which were never, to my knowledge, denied untill now. And these are the conditions concerning which only I write, *So far the Protestants go along with you.* Concerning which consent in these particulars, I confesse I thought it was reall, and I think so still. I never could finde, I never did

did imagine, I doe not beleeeve, any *Protestant* living, setting *your selves* aside, so ignorant, peevisb, or prophane, as to deny those conditions specified. Now it being (as I conceived) agreed upon on all sides concerning the necessity of them, I did make this conclusion unto the GAGGER, *If your texts doe contradict this, either expressely or obliquely, look you unto it, it concerneth you as much as us.* And why might I not make it, when they oppose a Position in the *Protestants* hands, in which themselves are as deeply interess'd as *Protestants* are? But the men proceed to a specification of my consent more particularly.

CHAP. XIII.

God surely rewardeth good works according to his *promise*, of his free bounty and grace.

I N F O R M E R S.

ANd in that very page his words are, If this beyour *Merit*, wee contradict it not. And, this is the *Merit* you plead for.

MOUN-

ANd so it is. For all the *Gagger's* Texts of Scripture plead for that *Merit* I speak of, and no other. And that *Merit* is no more but this, *Verily there is a REWARD for the righteous, doubtlesse there is a GOD that judgeth the earth.* A point of *Poperie* put into my mouth by the Prophet *DAVID*; and that *totidem verbis*. And so King *DAVID* is become a *Papist* as well as I. For my words, upon which that inference is made, are, *REWARD in heaven no man denyeth. REWARD appointed for our good workes, all doe confesse. If this be your MERIT, we contradict it not.* Doe you? Dare you doe it? that *there is no REWARD for the righteous*? Cast the lyethen into the Psalmists throte, *Psal. XIX. XI. In keeping of them (GOD's Commandements) there is GREAT REWARD*; and unto him that said, *GOD REWARDETH everie man according to his worke*: not onely according to the *Qualitie* of the worke, that *he that soweth of the flesh, shall of the flesh reape Corruption*; and, *he that soweth in the spirit, shall of the spirit reape glory, and honour, and immortality*: but according to the degree and proportion of his worke. *He that soweth sparingly, shall reape sparingly*; and *he that soweth liberally, shall reape liberally.* Not of works, or for works: but ac-

cording unto works rather. For there is *μὲν κατὰ χάριν*, and *κατ' ὀφείλημα*. *Alia est merces liberalitatis & gratiæ ; aliud virtutis stipendium, alia laboris remuneratio*: saith S. A M B R. specially in the intercourse betwixt G O D and man, where *Non debendo, sed promittendo D E U S se fecit debitorem*. S. A U G U S T. And from this, no *Protestant*, I know, dissenteth. I am, sure, a speciall man in *your* bookes, though I hold him of another spirit and Sect than you (better by farre) precisely setteth downe the same in his Comment. upon the Epistle to the *Galathians*. See then, Reader, the sincere and honest dealing of these misdeeming *Informers*, that accuse me of *Popery* for positive Scripture (by a trick of concealment) in saying, G O D R E W A R D E T H G O O D W O R K E S.

Epist. 1. lib. 2.

CHAP. XIV.

The Church of *England* holdeth no such *absolute certainty of salvation* in just persons, as they have of other objects of *Faith* expressly and directly revealed by G O D

INFORMERS.

Touching the Doctrine of the certainty of salvation, having cited BELLARMINE's opinion, he hath these words ; This BELLARMINE assigneth, and this is enough. Faction may transport a man to wrangle for more; but when once they ioine issue, the difference will not be much. CHAP. XXII. pag. 186.

MOUNTAGU.

E*T quid hæc ad IPHICLI Boves?* what hath this to doe with *merit* of good workes, whereto by the Informers it is consigned? Neither in my opinion, nor yet in BELLARMINE's judgement, doth *Certaintie* or *Incertainty of salvation* depend so necessarily upon *Merit* or *Demerit* of good workes. If a man continue constant in the course of good workes, he is sure and certaine of salvation in BELLARMINE's judgement, and in my opinion also, though differently. *Causally* in his, as procured by them ; *Consequently* in mine, as following of them. But whether hee that doth good workes, be certaine of Salvation, that is, shall continue to the end faithfull, constant in doing good workes, and so obtaine

obtaine Salvation, (the promise of G O D be-
 highited unto those that doe good) is another
 Question of a different and disparate Na-
 ture. But to leave these Extravagancies, and
 come to the point, unto assurance of which
 they speake. It being by the *Gagger* fastned
 unto our *Church*, ignorantly or maliciously,
 verie absurdly, as almost everie particular in
 that Pamphlet is, *That everie one ought infalli-
 bly to assure himselfe of his Salvation, and to
 hold, that he is of the number of the Elect and
 predestinate unto eternall life*; I tooke him short
 for such his conclusion so generall: that eve-
 rie one ought, *singuli generum* (so the words
 intend) to assure himselfe: whereas that assu-
 rance, upon which the poore fellow grounded
 his imputation, resting upon the infallible pur-
 pose and decree of G O D's predestination of
 the Elect, was by the So perswaded in the
 Church of *England* (for the Church of *England*
 it selfe was not of that opinion) restrained
 unto *some* only, and not enlarged unto *all*; as
 the man hath it, *Every one ought*. Secondly, that
 concerning even those *some*, the Church of
England, in the *publick*, received, authorised do-
 ctine thereof, did not tender nor presse any
 such *Tenet* of *Certaine assurance*, to be subscri-
 bed or received, but left it indifferent and at
 large. Of this minde I was: of this minde I
 professe my selfe to be still, and shall untill I
 see reason and evidence to the contrary. which

if the Informers can supply mee withall, I yeeld; otherwise, *ἡδὲ ὡς ἐπὶ ἔσπευ*, I see no cause to change. Thirdly, that if it had been so, as they pretend, tendred unto us by the Church to be received and beleaved: yet was it not a Doctrine so forlorne and uncouth, as the simple Gagger imagined; having Papists of name, and ranke, and reckoning, that proposed it, and propugned it, both in, and also since the Councell of Trent. AMBROSE CATHARINE, and ANTONIUS MARINARIUS a Carmelite, being put unto it by opposition, so canvased the question against SERIPAND, SOTO, and ANDREAS VEGA; that they, and other Opposites of *certitude* and *assurance*, overcome with the strength of those mens reasons, acknowledged, first, a conjecturall probability; then came up unto a morall beleeif; and lastly, unto an experimentall faith. And VEGA, since that Councell, writeth thus: *Maturè tamen omnibus hinc inde pensatis, probabiliùs profectò esse crediderim, posse aliquos viros spirituales tantopere in exercitijs spiritualibus proficere, & in familiaritate divinâ, ut absq̃ ullâ temeritate possint certò & absq̃ ullâ hesitatione credere, se invenisse gratiam & remissionem peccatorum suorum apud DEUM.* Thus VEGA, concerning certainty of Iustification. And BELLARMINE goeth not so farre off; for hec approveth S. AUGUSTINE and his Doctrine, which is enough against the Gagger. And this is that great

great Bug-beare, that of which so much adoe is made, that I approve the saying of BEL-LARMINÉ; which I say is enough, as indeed it is, against that ignorant fellow the Gagger, as anie man will discern that is not maliciously peevisish and Puritanicall; though simply it be not so, nor commeth home. Amongst the *Papists*, many learned make *Faith* not only an *intellectuall*, but a *fiduciall* assent unto the Promises of GOD in the *Gospel*; that *Faith* and *Confidence* are the same. And many of them confesse, that without miraculous revelation, by ordinarie help and particular assistance of Grace, a man may understand that he hath Faith, Hope, and Charitie: and that a justified man may have a true and a *certain Assurance* of his justification, without distrustfull doubting. And they put a difference in this case betwixt *Faith* and *Certainty* of Faith; *cui non potest subesse falsum*. Marry you haply, men of other making, do know all things that belong, not only unto your present justification, as assuredly as you know that CHRIST IESUS is in heaven: but are as sure of your eternall Election, and of your future Glorification, as you are of this *Article* of your Creed, that CHRIST was borne of the Virgin MARY. I professe I am not of that opinion with you. And whatsoever you may resolve for your crying ABBA FATHER, *secundum presentem iustitiam*, I crave pardon: I cannot thinke, that you are, may or

AN APPEALE

can be so perswaded *secundum statum futurum*, and evermore cry so. which is an ἀπορροή of your other singularity, that Faith once had, cannot be lost totally, or finally and for ever.

CHAP. XV.

Touching Evangelicall Counsailes.

Evangelicall Counsailes admitted according to the doctrine of the old *Fathers*, and many learned *Divines* of our Church. *Popish* doctrine concerning workes of *Supererogation* rejected.

INFORMERS.

Touching Evangelicall Counsailes, *these are his words*: I know no doctrine of our *English* Church against them.

MOUNTAGU.

SO I say still, I know none. I doe believe there are, and ever were, *Evangelicall Counsailes*; such as S. PAUL mentioneth

neth in his *Consilium autem do* ; such as our SAVIOUR pointed at and directed unto in his *Qui potest capere capiat* ; such as a man may do or not do, without guilt of sinne, or breach of Law : but nothing lesse than such as the *Papists* fabricke up unto themselves in their *works of Supererogation*. It is an error in Divinitie, not to put a difference betwixt *such* works, and workes done upon *counsell* and advice. If any man, not knowing or not considering the state of the question, hath otherwise written, or preached, or taught, what is that to me, or the Doctrine of the Church of *England*? His ignorance, or fancie, or misunderstanding, or misapplying, is not the Doctrine of *Antiquity*, which with *universall* consent held *Evangelicall Counsailes* ; nor of our Church, in which our GAMALIEL hath told us ; *Quis nescit fieri à nobis multa liberè, & quæ à DEO non sunt imperata voveri & reddi?* These Promoters knew it not. B. MORTON in his *Appeale* saith (if he doe not say true, informe against him for it) *that we allow the distinction of PRECEPTS and COUNCELS, lib. v. cap. iv. sect. 3.* For his sake excuse mee from Popery, who write no more than he did before me : *what in GOD's indulgence is a matter of Counsell; in regard of strict justice, may come under Precept. Cap. iv. Sect. v.*

Ad Apol.

TORT. pa. 196.

CHAP.

CHAP. XVI.

Saint GREG. NAZIANZENE
defended from the touch of un-
circumcised lips.

INFORMERS.

SO he citeth & approveth to this purpose the
saying of NAZIANZENE: We have
Lawes that do binde of necessity; others
that be left to our free choice, to keep them
or not: so as if we keep them, we shall be
rewarded; if we keep them not, no feare
of punishment or of danger is to bee un-
dergone therefore: cap. xv. pa. 103.

MOUNTAGU.

Grave crimen CAIE CÆSAR, to cite
and approve the saying of NAZIAN-
ZENE, one of the foure Doctors of
the Greek Church; *Ἐκδὸς ἐκλογῆς, καὶ ἐπεὶ ἐκείνῳ, σὺν*
Χριστῷ, in S. BASIL's opinion; *viri per omnia*
incomparabilis, as hee is stiled by RUFFINUS;
viri

viri valde eloquentis, & in Scripturis valde versati, as S. HIER. his scholar speaks. And to acquit him from the touch of your uncircumcised lips, S. AUGUSTINE in commending him did not lavish at all, where he saith that he was, as indeed he was, *magni nominis & famâ celeberrimâ illustris adeo Episcopus: cujus eloquiâ, ingentis merito gratiâ, etiam in Latinam linguam translata, usquequaque claruerunt.* This man, ὁ πρῶτος, ὁ ἑὶς Θεολόγος ἀποστόλων, whose books all the Puritans in Europe are not worthie to carrie, is phillipped off slightly by these our new Masters, as if his saying were not worth the hearing, nor the man to bee made any more account of than Iack hold my staffe, by these Rabbies. *Sedeat ergo cum istis sanctis patribus* (from IGNATIUS downward, not worth the looking after) *etiam sanctus GREGORIUS, & cum eis vestra criminationis inanem patiatur invidiam, dum tamen cum eis contranovitiam pestem medicinalem proferat ipse sententiam.* So spake S. AUGUSTINE of old in his commendation, against IULIAN the Pelagian Heretick, who slighted him then as much touching *originall sinne*, as you doe now touching *Evangelicall Counsailes*. And so speak I at present in S. AUGUSTINE's phrase. I might have added unto that unskilfull Clerk NAZIANZENE, that great Papist S. CHRYSOSTOME in this point for companie, who *Hom. VIII. de Pœn.* saith, *a man may doe more than is commanded:* who yet was indeed no Papist, though the

poore Capacity of these men, not apprehending what is *Popery*, and what is not, misdeem, mistake, misname *Popery*. *Qui ignorat ignoret adhuc*. I will not seek nor go about to beetle it into their braines : as in case of *Counsels*, so I say, *Qui potest capere, capiat* : and who is hee that cannot, but he that will not, understande? This I will avow, If this be *Popery*, or I a *Papist*, all *antiquity* held *Popery*, and were *Papists*. For name but one Writer of a contrary minde to this, *There are Evangelicall Counsels*.

CHAP. XVII.

The exposition of the saying of our SAVIOUR, *If thou wilt be perfect, &c.* S. CHRYSOSTOME, S. AUGUSTINE, S. HIEROME, S. AMBROSE, make it no *imperious precept*. If it be, the *Informers* are the least observers of it, and sinne against their own consciences.

I N F O R M E R S.

ANd a little after, speaking of that place,
 MATH. XIX. XXI. If thou wilt bee
 perfect, go sell what thou hast, &c. *be hath
 these words.* A counsell it is, I grant, no im-
 perious forme of precept: left to choyce
 and liberty, to do or not to do. CHRIST
 tieth no man, but leaveth him to doe or
 not to doe. CHAP. XV. pa. 105:

M O U N T A G U.

IT is so, I have those words. It is true; I
 doe grant it a *counsell*, and no *imperious
 precept*, at least to all men. For I cannot
 conceive the meaning to be otherwise, where
 the words are so full, compleat, evident, and
 convincing. *If thou wilt*; left unto choice:
 not, *Hoc fac & vives*; upon price of thy head,
 paine of thy salvation, doe thus: which is *sti-
 lus Curie*, the stile and tenor of those *imperi-
 ous Lawes* of the Lord of Hosts, that require
exact Obedience. *If it were a Law and a Com-
 mandement* (saith S. CHRYSOSTOME) *he should*
not have brought it in by way of counsell and
of advice. For this very cause, *hee saith not in*
plaine tearmes, Go sell that thou hast, *lest hee*
might suppose it a binding Law: but hee saith,
 If

S. CHRYS. to. 5.
 pag. 322. edit.
 SAVIL.

If thou wilt be perfect, go sell what thou hast; to let us understand, it is in our choice to doe or not to do it. Thus S. CHRYSOSTOME; not so you. Pardon me if I preferre S. CHRYSOSTOME before you, or your betters: I meane, your Master, whose Disciples you professe your selves to be. *Quod enim precipitur, imperatur: quod imperatur, necesse est fieri: quod necesse est fieri, nisi fiat, pœnam habet. Frustra jubetur, quod in arbitrio ejus ponitur, &c.* So S. HIEROME:

S. HIER. CONT.
IOVIN. l. i. c. 7

and can you give better reasons? S. GREGORIE NAZIANZENE displeased you: so will S. AUGUSTINE, I make no question; but it mattereth not. *Nec enim, sicut Non mœchaberis, non occides; ita dici potest, Non nubes. Illa exiguntur: ista offeruntur. Si fiunt ista, laudantur: nisi fiant illa, damnantur. In illis Do-*

De S. Virg. c. 30

MINUS debitum imperat vobis: in hoc autem si quid amplius supererogaveritis, in redeundo, reddet vobis. So will S. AMBROSE for the same opinion, who maketh a difference betwixt Precept and Counsaile; and expoundeth that verie place of Counsaile, thus: *Et ut intelligas distantiam Præcepti, atq; Consilij, illum recorderis* (he speaketh unto you my Informers) *cui in Evangelio antè præscribitur, ne homicidium faciat, ne adulterium admittat, ne falsum testimonium dicat. Præceptum enim ibi est, ubi est pœna peccati: At verò cum se Præcepta Legis memorasset implēsse, Consilium ei datur, ut vendat omnia, & sequatur DOMINUM. Hæc enim non*

Præ-

Præcepto imperantur, sed Consilio deferuntur. Duplex namq; forma mandati est : Vna præceptiva, altera voluntaria. Vnde & DOMINUS in aliâ dicit, Non occides, ubi in aliâ præcepit, Si vis esse perfectus, vende omnia tua. Ergo hic liber est à Præcepto, cujus deferitur arbitrio. Which Testimony of S. AMBROSE, together with that out of S. CHRYSOSTOME, doe withall insinuate in what sense TERTULLIAN in his booke *de Monogamiâ*, contrary unto the ordinary phrase, doth terme it *Præceptum substantiæ dividende egenis*, a Commandement to divide the substance unto the poore. namely so, as S. AMBROSE doth call it *Mandatum*: who yet saith it was no *Imperious Precept* to doe so, or so : but only *Counsell* and *Advice*; leaving it free unto his choiceto do it or not to doe it For every *Counsell* and *Advice*, is a kinde of *mandate*; though not *properly*, yet with *condition*. But my good Informers, if you will needs have it *Popery* to hold with any *Evangelicall Counsailes*, you will be found worse by farre than *Papists*, that are convicted in your consciences, to breake that willingly which you hold a *Precept* obligatory, and no *Counsaile*. For doe any of Y O U all, the *precifest* in the pack, obey CHRIST's words in this his absolute command, and going, *sellet* all that hee hath, and giveth it to the poore? I cannot yet name any one so observant. I beleeve I never shall see any so charitable; rather breaking

that negative commandement of the highest, *Thou shalt not covet that which is thy neighbours.* and that other, *Thou shalt not steale from thy neighbour.* And yet howsoever other men are not obliged to go sell what they have, and give it to the Poore, you are tyed to doe it, upon that high Commanding forme, *Doe this and live.* It is sinne to you, whatsoever it is to other men, not to doe it: for you are so perswaded it is a *Precept.* Precepts, even affirmative, *ligant semper*, though not *ad semper*; require obedience and exact performance, at some time or other, where they are tendred. But you neyther obey it, nor will suffer others to obey it that would. For you would account and stile him a *Papist*, that should doe it. You would begge him that should put it in use and practice. For such opinion you hold of the ancient *Monkes* and *Ascetes*, as S. ANTHONY and others, that did practise it. Untill I may perceive that you shew forth your faith by your workes, and manifest your Beleeve by reall practice, you must give mee leave to thinke you dissemble in the point, and would perswade men of a case of *Necessity*, that your selves may feed fat upon their folly, and in *vacuum veniatis.* Till then, whatsoever your opinion be, give me leave to bee of S. AUGUSTINES minde: *Aliud est Consilium*, saith he, *aliud Preceptum.* *Consilium datur, ut Virginitas conservetur, ut à vino & carnibus abstineatur,*
ut

ut vendantur omnia, & pauperibus erogentur, Præceptum verò datur ut iustitia custodiatur ; ut omnis homo divertat à malo, & faciat bonum. Deniq; de virginitate dicitur, Qui potest capere, capiat. De iustitiâ verò non dicitur, Qui potest facere, faciat ; sed, Omnis arbor quæ non facit fructum bonum, excindetur, & in ignem mittetur. Consilium qui libenter audierit & fecerit, majorem habebit gloriam. Præceptum verò qui non impleverit, nisi subvenerit penitentia, penam evadere non poterit. You cannot denie this constant resolution of Antiquity. Change therefore your manners, or your minds. Be Papists with me, or Rebels without me. As for mee, you are like to be alone. I hold it no obligation : you doe. therefore you are tyed to obey. That commandement. Matth. v. you will not denie : Be you perfect, as your heavenly Father is perfect. Now if this be a Precept, if thou wilt be perfect, go sell all thou hast, and give it to the poore ; it is a part of that perfection, being named in either place. But I leave you to bethinke your selves better. I conclude with S. CHRYSOSTOME :

Εἰ νομὸς ἡ σεσάγμα ἡ, S. CHRYSOST.
 τὸ σεσάγμα ἐξαρχὴ εἶπεν εἶναι ἡ νομοθετεῖν, ἡ ἐν σεσάγμα-
 τοις τάξει δέσσειν, ἀλλὰ μὴ ἐν συμβολῇ ἡ παραινέσει αὐτὸ εἰσπύ-
 σαι. "Ὅταν μὲν γὰρ λέγῃ, μὴ κτήσασθε χρυσόν, μηδὲ ἀργύρον, pag. 322.
 ἐπιτάγων λέγει. "Ὅταν δὲ λέγῃ, εἰ θελεῖς τέλειος εἶναι, συμβολῶν
 ἡ παραινῶν λέγει, ἐκ ὧν δὲ ταυτὴν συμβολάειν ἡ νομοθετεῖν.
 ὁ γὰρ νομοθετῶν, ἐκ παντὸς τρόπου βέλεται τὸ ἐπιταγόμενον δέ-
 χεται.

To. v. in illud,
 Salutate PRI-
 SCILLAM, &c.

ἡδὲ ὁ ὁ συμβαλὼν καὶ παραινῶν, τῇ γαίμῃ τῷ ἀκούσῃ ἐπι-
 τρέπων ἢ ἀρεσιν ἢ λεημερίων κέρειον ποιεῖ τῷ δέξαντι καὶ μὴ ἢ
 ἀκροατῇ. *Had this beene a Law and Comman-*
dement, it should have beene tendred unto him
at the first: it ought to have beene digested in
forme of a commandement and law, and not have
been brought in, as it is, by way of counsaile and
advice. For where he saith, Possesse nor Silver
nor Gold; this speech runneth in commanding
forme. But when hee saith, If thou wilt be per-
fect, go and sell; he speaketh it as counsailing and
advising only. Now, to Counsaile, and Command,
are not one and the same thing: he that comman-
deth, will have the thing commanded observed
upon any hand: he that counselleth and adviseth,
leaving it to choice and election of a man, to doe
or not doe it; maketh him Lord and Ruler of
his owne actions. Thus, and much more to
purpose, S. CHRYSOSTOME in that place, if you
view him. If he and his fellow-Ancients be
Papists, be it so. I am content to be so accoun-
ted. For I meane to be a Papist with them,
rather than a Noveller with you. And so I
proceed.

CHAP. XVIII.

Touching LIMBUS PATRUM.

The Dreames of *Papists* about *Limbus Patrum*, related and rejected. The state of mens soules after death. The Place proportioned to their state. The *soules* of the *blessed Fathers* before CHRISTs ascension, in *heavenly Palaces*, yet not in the *third* and *highest heavens*, nor in that *fulnes* of joy which they have *now*, and more of which they shall have *heereafter*. The opinion of *old* and *new* Writers. Our *Canons* not to be transgressed. The Doctrine and Faith of the Church

G g of

of *England* concerning the *Article* of CHRIST'S *descent into Hell*. The disadvantage we are at with our Adversaries. Everie *Novellers* Fancie printed, and thrust upon us for the generall *Tenet* of our *Church*. The plaine and easie *Articles* of our CREED disturbed and obscured by the wild dreames of little lesse than blasphemous men; by new *Models of Divinity*; by Dry-fats of severall *Catechismes*. The Beleeefe of *Antiquitie*. The *Author* and It farre from P O P E-
R Y.

INFORMERS.

HOWsoever in words he denyeth *Limbus Patrum*, yet thus he writeth: The Patriarchs, Prophets, and Fathers that lived
and

and died before CHRIST; the Scripture resolveth, that they were not there where now they are, in the highest heavens and glorious, there where the glorified body of CHRIST is now residing at the right hand of GOD. CHAP. XLI. pag. 277.

M O U N T A G U.

THUS hee writeth. And what if he write so? Why then hee upholdeth *Limbus Patrum*. His Words and Opinion are farre asunder. So said your LIMBOMASTIX concerning the *Descent into Hell*. As CHRIST was buried; so also it is to be beleev'd, that CHRIST went into Hell, saith the Church of England. Therefore hee went thither, saith that *Ignorante*, according to this opinion, to fetch up the *soules of the Fathers* that were not there. Iust as you will have it, with M. MOUNTAGU in his opinion. But good Master Informers, bethinke yourselves: go into your Studies again, and look better upon your books. You understand not the state and condition of *Limbus Patrum*, nor yet the *Descent of CHRIST into Hell*. To assure you, I am for my opinion (drame you what you will otherwise, and what you please) absolutely of the mind of all Antiquity, that the *soules of the Blessed Dead*, separated from their bo-

Artic. 3.

dies, and *Gathered* (as the Scriptures speake)
unto their Fathers, before CHRISTs Resur-
 rection from Death to Life, and his Ascen-
 sion into Heaven ; that departed hence in the
 hope and assurance of GODS promises,
 and in the expectation of better things to
 come, were not yet then in *Cælo propriè di-*
cto summo illo & glorioso, whereas now they are,
 in companie of all the holy Angels, with the
 glorified bodie of our SAVIOUR, farre above
 all things in heaven and earth. And yet for
 all this; I am not for him, that thereupon ig-
 norantly and maliciously inferreth, *I hold with,*
beleewe, or *conceit* anie such *Limbus Patrum*, as
 the Church of *Rome* hath fancied unto her
 selfe, and tendred unto her Proselytes, drawne
 and derived out of that negative opinion of
Antiquity, ill understood, and ill applyed. As if
 because they were not so in heaven, *per om-*
nia, as now they are, they must needs be so
 in hell as they conceive them to be. the state
 whereof is imagined this.

LIMBUS Patrum is so called by the Papists
à subiecto contento, which they doe imagine to
 be the uppermost *Fringe*, as the word signifi-
 eth, or the *Verge* of *Hell*. For, as if some of
 their Masters had beene sent thither to take a
 survey thereof, they doe quarter out that in-
 fernall Cline into *four* Regions; all agreeing
 in the particulars, though with some difference
 about the quartering and confining. That the
 Regi-

Regions are *four*, they all agree : *Hell*, properly so called, of *the Damned*, *Purgatory*, *Limbus puerorum*, and *Limbus patrum*. For the *uppermost* and *lowermost*, they all agree ; but differ about the site of *Purgatory* and *Limbus puerorum* : they cannot resolve which is the *uppermost* of these two. In *Hell of the Damned* they imagine, and rightly, eternall losse of happinesse in exclusion from G O D, as also most insufferable eternall paine. In *Purgatory*, there is some question, whether the losse be partiall or not: for they are conceited to have, at least sometimes, the intervening society of holy Angels, who cannot but impart unto them some glimmering of heavenly consolation ; and yet the pain, though not eternal, but only temporary, is set down to bee equall unto *Hell* torments. Unto the *Limbus Infantum*, they have fastned eternall losse and deprivation of G O D, without sensible paine : in *Limbus patrum*, temporary losse, but no paine. *Limbus puerorum* and *Hell of the Damned*, in their opinions, endure for ever. *Purgatory* shall cease, and be no more, at the day of judgement : but for *Limbus patrum*, the date thereof is, and was long since, expired. Now there is no such mansion or habitation of soules, they are resolved : but what is become of it, or how imployed, they are not resolved. Some imagine it now all one with that *Limbus Infantum*. And peradventure there was need to have the roome enlarged,

the inhabitants increasing and growing on so fast, more than they did in the dayes of old; as in popular Cities the multitude groweth greater every day and greater. So that *Limbus puerorum*, in their opinion, hath, and out of conveniency it was necessary it should swallow up *Limbus Patrum*. ANTE adventum CHRISTI, saith one, *sancti Patres descendebant eò. Nunc verò pueri qui absq³ Baptismo discedunt, sine pœnâ sensibili detinentur*. Others do conceive of it as *inane vacuum*: and this is the commonly received opinion of the *Romane Schooles*. In effect, therefore, the *Popery* of *Limbus Patrum* is this: That in regard of state, the *Fathers* who died before CHRIST, were, *quoad locum*, in a part of HELL, in the uppermost Region of Hell; and, *quoad statum*, without all paine; as also without all joy, without fruition or seeing of GOD: That at CHRIST's descent into Hell, which was locally only into *this part of Hell*, but virtually and powerfully into *all places and regions of Hell*, they were drawn out thence, led forth in triumph, and translated into *Heaven*, in regard of place; unto *seeing*, enjoying, and *fruition* of GOD, in respect of state. But this is not the *Tenet* of *Antiquity*. A man may deny their being in Heaven, and yet not inferre they were thus in Hell.

Now to come to the point; The question is concerning their soules onely: for their
bodies,

Traçtat. contra
Gracos, edit. à
P. STEVVAR-
TIO pag. 565.

bodies, it is confessed, in ordinarie dispensation, doe sleep in the dust. It is confessed on both sides, which is most materiall, concerning them, That being immortall in their better Part, after dissolution and separation, they still have a Being, and are subsisting in *aliquo ubi*: for though the nature of a soule is not to be circumscriptively in place (as TERTULIAN fancied) as M. YATES and M. WARD are when they are in their Pulpits, yet are they confined in their proper *ubi*, definitively and *indislanter*, as they speake; that is, they have not, nor can have, an *ubique-subsistence*, but a determined and defined. Being heere, at that instant they are not there: for *omnipresence* is the absolute Peculiar of the ALMIGHTY. Truly then, and indeed, they must and doe subsist in *place*, or rather *ubi*; though *where*, and how, who can tell: For, the Scripture, content with their state and being, is silent for particular touching their place. And accordingly the best learned of all times and places, have, if not declined *questionem loci*, yet not beene curious nor resolved for it. So heere is a maine difference at the first betwixt the *Papistry* of *Rome*, and M. MOUNTAGU'S *Popery*. They *de fide* resolving the *place* to have been thus: He returning *Ignoramus*, we are not ascertained, we cannot tell.

AGAIN, in that their *Vbi* wheresoever, subsisting, as they had Being and Subsistence, so did

did they also performe actions of life and motion, congruous and convenient unto their nature and kind. And though they are said to be at *rest*, yet is it qualified with, *In what sort*; *They rest from their Labours*, saith the SPIRIT. where the latter word, *Labors*, giveth *species* unto, and determineth the former word, *Rest*. For all maner rest is not predicated of them; not such as that *rest* of the bodie in the grave. They *rest* not, as in a sleepe, out of minde, without motion, as not in action at all; as the frame of Nature did in the dayes of Iosua; or as ADAM in that deepe sleepe, wherein EVA was framed out of his side. Thus to *rest*, is contrary to their nature and condition intellectuall; though it hath beene the opinion of some *Popes*, they say, and is of some *Anabaptists* at this day: such as against whom M. CALVIN wrote his *Psychopannychia*. But being now separated from the bodie, they live, move, exercise, performe and put in practice, acts naturall and coincident unto their proper kindes; understanding, conceiving, willing, judging, loving, rejoycing, and such like proper acts of naturall, rationall, intellectuall creatures. Next, inasmuch as there are, and have beene alway in this life, two sorts amongst the sonnes of men; *Beleivers* in CHRIST, for their profession; *Holy* in course, for their life and conversation: then *Disbeleivers* and faithlesse in regard of GOD; *Wicked* mis-agents in respect

respect of living : so proportionably there are, and have beene ever, *two* states and conditions of the soules of men, in their separation after death ; some rewarded with happinesse, in their being for ever with GOD ; some condemned unto woe and wretchednesse, for ever estranged from GOD. All men when they dye (as, sooner or later, all do and shall) in regard of that unchangeable Law of kinde, *Thou shalt Dye the Death*, are said in SCRIPTURE *To goe the way of all flesh*, or of *All the Earth*: for never man had a priviledge of absolute or totall exemption. And in regard of their being or subsisting after their death, are said *To sleepe with their Fathers*, touching their bodies, *ὡς κοιμησάμενοι πρὸς τοὺς πατέρας* : and to *be gathered to their Fathers*, or, *their People*, in respective of their soules, were they good or bad. For all are a society, a collective people ; eyther in happy or in a miserable state. The good goe to enjoying of happinesse without end, the wicked to enduring of torments everlasting. Thus is their *state* diversified to their deserving. and herein the *Scripture* speaketh plaine and evident. But now for *Place*, we are not resolved so particularly. Certaine it is in common course of kinde, *Place* is ever fitted, disposed, proportioned to *state* and condition of the therein placed. And therefore, *when this mortall shall have put on immortality* : when those that have won many unto righteousness, shall

shine as the Sunne, and be clothed with glory and immortality, in the day of the resurrection of the just; then we reade of a fitted *Place*, a *new heaven* and a *new earth*. Now, sitting unto this *two-fold state* and condition of soules after death, I beleeve and professe, that evermore there was, is, and shall be *two severall*, different, distinct, proportionable *Places* or *Vbies* for them, knowne ever commonly by that *generall* name of *Hell* and *Heaven*. I beleeve also, and professe, that *the soules of the Fathers, Kings, Prophets, Priests, Patriarchs, righteous and good men, that lived and dyed before CHRIST came in the flesh, in eandem communem spem nobiscum venerunt, expectantes CHRISTUM*, as *IGNATIUS* speaketh. and so when they were gathered unto their people, went not into *Hell* locally in respect of *Place*, because not to *Hell* interpretatively, that is, into wretchednesse in regard of *state*. They went to *Heaven* locally, as to their proper *Vbi*: they went to *Heaven* figuratively, that is, into *happinesse and health*, into joy in *heavenly palaces*; unto *GOD*, into the presence of *GOD*, the *Tabernacles of peace*; into *Paradise*, *ABRAHAM'S bosome*. *Eadem est fides nostra, qua fuit illorum: Hoc nos credimus esse factum, quod illi crediderunt faciendum*. They hoped to be saved in, through, and by him, in whom we doe hope. They lived by that faith as well as we, though not in that evidence and fulnesse as

Ad MAGNES.

we.

we. They dyed in that CHRIST, in whom we, though not incarnate, and already come, as do we. But this their being, their living, their dying so, will not inferre that *Place* to have received them then, wherein now with us they bee, and where one day all GOD's chosen ones shall be. For the same faith hath not ever the same measure, nor proportion in all, nor the same dispensation at all times. The same hope is more eminent in some than in others. The same persons, enlarged in their Indowments or Atchievements, are likewise enhanced and ennobled in their Accruments, Temporall or Eternall, Personall or Originall. Their bodies are not as yet reunited unto their soules, yet shall they be raised up out of the dust, and bee made conformable in their Resurrection unto life, to the now-glorified body of CHRIST our Saviour. Their *soules*, then departing and at Rest, in Peace, in Happines, and Blisse, in the hands of GOD, yet were not in that degree of state as now they bee in; had not that fulnesse of joy which now they have, nor have as yet that measure and proportion that they shall have heerafter. They were then in Heaven, as they be now in Heaven, though not *as* now; nor yet where, *as* now for particular place: not in Hell, or any part of Hell, as the word and meaning is in *Scripture*.

This is sufficient against that dream of their

Hh 2

Limbus

Limbus Patrum in the *Roman Church*: which is conceived and dreamed to have beene a *Part and Region of Hell*, far distant and removed from *Heaven*. Not then in that *Heaven*, where they are now ; in that *Part*, that *Site*, that *Region*, those *Mansions of Heaven* in which now they are. For *Heaven*, so spacious, extended, so capacious, as we both conceive and see, is not, nor hath beene so narrowed or streightned in roomth, that there cannot bee *diverse* Designations, Regions, Habitations, Mansions or Quarterings there, to speak after the phrase and language of men, remote, neer, different, distinct one from or to another ; fitted, applied, disposed, proportioned and accommodated unto the severall states, measures, times, qualities, habitudes and indowments of men, that were to bee carried and translated thither before and since the comming of CHRIST ; in the time of Promise, and of accomplishment and performance of Promise ; in the time of veiles, types, shadowes ; and that other of Substance, Revealing, and Consummation. They were in *happinesse*, therefore not in any *part of Hell* : for no *part of Hell* is capable thereof, or fitted for any, no not the least degree or participation of joy and happinesse. I absolutely subscribe unto TERTULLIAN ; *Aliud Inferi, aliud sinus ABRAHÆ.* and that which S. AUGUSTINE, *Tom. II. Epist.*

TERT. CONTRA
MAR. IV. 14.

LVII. spake somewhat doubtingly ; *Non facile alicubi Scripturarum Inferorum nomen positum reperitur in bono* : that which *Tom. III. de Gen. ad literam, lib. XII. cap. XXXII.* hee is peremptory in ; *Nondum inveni, & adhuc quero, nec mihi occurrit, Inferos alicubi in bono posuisse Scripturam duntaxat Canonicam.* The Fathers then were not in the *Popish LIMBUS Patrum.* For their *Limbus* is, though the verge and uppermost region, yet a region and *part of Hell.* Whosoever either commeth, or ever yet came within the fringe and confines of *Hell* (except the humane soule of our SAVIOUR, who finished all sufferings and penalties upon his cross) came thither to suffer torment and paine : whosoever came thither, except him alone, who only was *liber inter mortuos*, returned not out any more from thence ; but *sedet, æternumq; sedebit infelix.* Between LAZARUS in ABRAHAM'S bosome, which was the *Rest of the Righteous* before CHRIST, and DIVES in Hell, a place of woe and torment, was *ἄλος ὕψος, a vast, void gulfe, immeasurable* ; and that also *ἑσνεῖται ὡς*, as saith the *holy Text*, *so seated, fixed, fastned for ever, that it was not removable at any time.* They cannot come thence, saith Father ABRAHAM : it is impossible that they should. and he speaks it before that imagined harrowing of Hell by our SAVIOUR ; intimating sufficiently, that they were not in *Hell.* But as they were not there : so were not they

likewise in *Heaven* STRICTLY taken for the THIRD *Heaven* ; that receptacle of the righteous now, together with the glorified body of our SAVIOUR. For that place was not then, *stantibus ut tunc*, sitting or accruing to them. Such a royall habitation, the *None-such* of GOD, did not besit their then inferiour states and conditions. But then you will aske me, If neither in *Heaven above*, nor in *Earth beneath*, nor in *Hell*, where possibly could they consist, or were they disposed? A being they had; therefore an *ubi* for their subsisting. To which, first, I answer, They had both: and in generall tearms the Scripture speaketh, they had that subsistence in the hands of GOD, with GOD, in his *holy Hill*, in the *Tabernacles of Peace*, in *Paradise*, in ABRAHAM'S *bosome* with LAZARUS, with ABRAHAM, ISAAC, and IACOB, in the *Kingdome of Heaven*, and of GOD. Why then they were in Heaven at least. Doubtlesse yes, in a more generall notion. The word is ambiguous, as I have declared against the *Gagger*; put forth for *condition* alone, *place* alone, or *place and condition* together. In regard of *state* and *condition*, they were in *Heaven*, that is, *happie* and *blessed*, as then was convenient. In regard of *ubi* also, they were in *Heaven*, in a more generall and enlarged sense; in *some part of Heaven*, where GOD disposed them. You will aske in particular, Where was that? I must
and

and doe answer negatively; I cannot tell : I dare not define : I have no warrant for resolution. I answer positively, You should not ask nor curiously enquire, but be content to be ignorant of that which G O D hath not revealed. And then farther, It is not profitable to knowe : for G O D else would not have concealed it. So that to enquire it pressingly, is but curiosity; to determine it resolvedly, is but presumption at the best. Therefore M. CALVIN, and other *Protestant Divines* that I could name, content themselves onely with the *state* in *speciall* of joy and rest; with the *ubi* in *generall* to be *Heaven*: but presume not to descend unto *particular where*, seeing G O D hath not been pleased to discover it. It is enough to knowe they were not in *Hell* as the *Papists* meane it : and it is more than probable they were not in *Heaven* as you conceit it.

For, first, no *Scripture* affirmeth it expressly, that the Rest of those Righteous was there where now it is. Secondly, it is not, that I could ever reade or understand, collected out of any place of *Scripture*, by any one *Orthodox Writer*, for fifteene hundred yeeres after CHRIST. Thirdly, no *writer* of any *one confession* hath demonstrated it to be so intended in any *Scripture*. Fourthly, no *Article* or Determination of our *Church* concludeth it, or so tendreth it to bee conceived and embraced : and therefore whatsoever my private opinion
other-

Lib. Canonum,
edit anno 1571

otherwise might bee, I am tyed not to preach or publish it, according to the CANONS prescribed unto *Ministers* in such cases; knowing it to be theresolved doctrine of *Antiquity*, as I do. I am not excusable, if I transgresse the CANONS. What your ignorance may pleade for you, I cannot tell: I leave it to them that must look unto it where you live, if you offend; as you are like enough to do, if it come in your way. But on the other side, there are Texts of *Scripture* that seem at least to say, and have been ever taken, of *writers* old and new, to say, that the soules of the Fathers that died before CHRIST, were not there whereas now they be; as, S. I O H N I I I. 13. *No man hath ascended into Heaven.* I O H N X I V. 3. *I goe to prepare a place for you.* P S A L. XXIV. 6. *Lift up your heads, O you gates, and be you lift up you everlasting doors, and the King of glory shall come in.* Which Text of that *Psalme*, all *Antiquity*, from IUSTINE MARTYR downeward, doe expound of Heaven opened at the Ascension of our SAVIOUR: according unto that which we daily professe in our *Englisch* LITURGIE, out of and with Saint AMBROSE; *when thou hadst overcome the sharpnes of death, thou didst OPEN the Kingdome of HEAVEN to all Beleevers.* So Heb. IX. 8. 12. *The WAY unto the HOLIEST OF ALL was NOT YET MANIFEST, while as the FIRST Tabernacle was standing: and Heb. X. 20. & Heb. XI. 39, 40*

U P.

UPON these grounds, and others that I now remember not, it hath been the common received opinion of all the FATHERS, *Greek* and *Latin*, that the soules of the Righteous before CHRIST, were not in the *highest* and most glorious *Heavens* locally; which is also the opinion of BULLINGER, PETER MARTYR, HYPERIUS, and others. BUCER and MUSCULUS directly write, that the *Thief* was the *first*, who with CHRIST entred into *Paradise*. Upon M. CALVIN it is imposed by many, though injuriously, that he thought no righteous soule did, doth, or can goe into *Heaven* before the generall resurrection: but indeed he declineth the question of the *place*; and for the *state*, against the *Popish* LIMBUS, averreth, that in respect of *genericall happinesse*, they before CHRIST enjoyed the same that they doe now: but for *accidentall beatitude* and *degrees of happinesse*, he putteth a difference; and resolveth, that even *now* they are in *profectu* untill the day of Doome: untill which time, they expect in *atrijs* the *consummation of their beatitude*. CHRISTUS, *sanctuarium Cæli ingressus, ad consummationem usq; seculorum, solus populi eternus in atrio residentis, vota ad DEUM desert.* *Instit.* III. 20. 10. If a man should presse his words as they will beare, the soules of the Righteous, and those now that dye in the LORD, *nedum* of the *Fathers* before CHRIST, are not yet in *Heaven*: but I doe it not. This

is all; he favoureth the opinion of all *Antiquity*, that *the soules of the FATHERS before CHRIST, were not in COELO SUMMO ET GLORIOSO*: and yet I hope CALVIN did not maintaine *Limbus Patrum*.

ALL this groweth for crossing your newly invented Puritanicall conceit, and direct depravation of an *Article* of our *Creed*, the *descent of our Saviour into Hell*: and in answer unto the Gagger in this point, have I in this particular angered the generation of your fellow-brethren. The *Popish Gagger* objected unto the *Church of England* this TENET, that *IESUS CHRIST descended not into Hell*. Unto whom the substance of my Answer was, *with what face, or what forehead, can he say that we teach so, that in our Creed repeat it openly, and ever in the Church professe it in plaine and expresse words; that propose it in Baptisme interrogatorily unto God-fathers and God-mothers, to be answered unto, avowed, and publickly beleaved; that teach it in our Catechisme unto children; that subscribe it in our Articles thus, THAT as CHRIST died for us, and was BURIED: so ALSO it is to bee beleaved, that HE WENT DOWNE INTO HELL, Artic. III; that have publickly defended it against Puritanicall opposition; and lastly, that with us more, more really and to purpose, doe beleieve it, than the Church of ROME doth, and those that accuse us of sacrilege for violating an Article of our*
 CREED?

CREED ? For they professe, that CHRIST onely descended into the *uppermost Region of Hell*, LIMBUS PATRUM, really; into the other parts and continents *virtually* onely, or effectually, in the power of his GOD-HEAD, and his PASSION. *Non descendit ad INFEROS reproborum, ac in perpetuum damnatorum* (saith their grand Dictator THOMAS AQUINAS), *quoniam* In 3.^a sent. d. 12. *ex eo nulla est redemptio: igitur ad eum locum descendit, qui vel sinus ABRAHÆ, vel communiter LIMBUS PATRUM appellatur.*

But the truth is, we are at some disadvantage with our *Romish* Adversaries. For as every one (through the greedinesse of gaine) may write and print almost what hee will, especially if it favor of the *Lemannian* Lake: so every private fancy, every wilfull opinion, ignorant assertion, and some blasphemous dotages, cast forth by any man that is, or hath been of our *Confession*, or is any way divided in Communion from the Church of *Rome*, and us both, is by many men, and most an end by our Adversaries, cast upon the *generall Tenent* of all *Protestants*, and more specially upon the Church of *England*: though that Church, in the *generall* and *approved Doctrine* thereof, doe detest it more than the Church of *Rome* doth. In this very point, the manifold dreames of new refined spirits are made ours; their little lesse than blasphemies, made ours; the tergiversations, qualifications, disturbing of

senses from *ψυχή*, *anima*, *Shéol*, *Hâdes*, *Inferi*, *Infernus*, and what not, made ours; the toies, trash, fables of Pagans, Poets, Philosophers, Magicians, and who not, of what not, brought in, to trouble and disturb our belief, by some that faine would bee, and yet are loth to be *Puritans*, made ours. The much urging of this *Article* not to be found in *ancient Creeds*; not to have been taught or beleev'd of the *Eastern Churches*; not of that of *Constantinople*: & I know not what else, tending to make men first waver in their *faith*, then to doubt of their *faith*, and at length flatly to deny their *faith*. if in this, why not in other *Articles* that eyther are or may bee so scrupulized, all made *ours*, laid unto *our* charge by our adversary, and made the *publick Doctrine* of *OUR Church*? So the blasphemy of CHRISTOPHER CARLILE, that made this *Article* an *Error* and a *Fable*, pag. xxviii. & 77. against D. SMITH, is made *ours*. That horrible blasphemy, that CHRIST *indured the very torments of Hell, and went down to suffer there*, as BANISTER and ÆPINUS taught, is made *ours*. That CHRIST *did, being yet alive, suffer in his humane soule* INFERNI TREMENDA TORMENTA, not onely ἀγῶνα μαρτύριου, (as the *Greek Liturgies* discreetly call them) but even desperation and the second death, as it is in HUMES *Rejoinder* unto D. HILL, in DEERINGS *Catechisme*, in your new fangled *Modell of Divinity*, M. YATES (was it not?)

not?) and I doubt not in others of that stamp, are all made *ours*. That by *Hell* is meant now *this*, now *that*, as almost in every *Catechisme*, such *Pamphlets*, whereof we have abroad so good store, as I thinke would freight a Dry-fat to the *Mart*: every man making and using, and printing a *Catechisme*, a *New Modell* of his owne, according to his owne private motion, contrary to *Order* and *Injunction*, by which we are tyed unto *One*, the *best* of all. And lastly, if any man leaning to *your Doctrine*, though not to *your Discipline*, say, *That we know not the native and undoubted sense of this ARTICLE*; all is still cast upon the *CHURCH of England*. I confesse these are disadvantages for us against the *Papists*; as it were so many thornes in our sides: but yet they choake us not. For the *Doctrine* of the *Church* is *plaine, direct, affirmative*, as it should be; without *figures, allegories, far-fetched, obscure interpretations*, which never were intended to bee inserted into, must not be tolerated in *Articles* of our *CREED*, easie, plaine, even and *perspicuous* of themselves; and made so purposely for the use, capacity, and instruction of the *simple* and *ignorant*, who are not capable of *obscurities*.

It was not impossible that the humane soule of *CHRIST* should have been, or might be, or was, *in triduo mortis & separationis suæ*, really, truly, properly in *Hell*; that land of

darkenesse, abode and habitation of the damned. Not improbable, against *Scripture*, religion, piety, reason. No inconveniency, incompetency, absurdity, much lesse impiety: No compulsion drew Him thither. It was no needlesse thing: I have given reasons of it mo than one. He went not to deliver, to stay, to suffer; for all was finished upon the Crosse, *quæ prædicta, quæ præfigurata*. Therefore, according to the Church of *England*, I conclude in the words of Saint AUGUSTINE; DOMINUM quidem carne mortificatum, venisse in INFERNUM satis constat. Neque enim contradici potest IOEL Propheta qui dixit, Quoniam non derelinques animam meam in Inferno. Quod ne aliter quisquam sapere auderet, in Apostolorum Actibus idem PETRUS exponit, vel ejusdem PETRI illis verbis, quibus eum asserit solvisse Inferni dolores, in quibus impossibile erat eum teneri. Quis ergo nisi INFIDELIS negaverit FUISSE APUD INFEROS CHRISTUM? But if it be urged, he went downe to free those that were bound there, as intended by *loosing the sorrowes of Death*, of which though it were impossible himselfe should be holden, yet others were then detained under, quibus alij tenebantur, quos ille noverat liberandos; S. AUGUSTINE will rejoyne: admit it so. Quinam tamen isti sunt, temerarium est definire. Since him, men are growne wiser, or more adventurous to resolve. The truth is, he that will beleeve no more than hee seeth, nor embrace but

but what he hath demonstration for, or sensible apprehension; were better never meddle with the things of GOD, where *Faith is the Evidence of what is not seen*. Antiquity beleeved CHRIST *went into Hell*: they beleeved, when *he ascended into Heaven*, he went a way *nullius ante trita solo*, and had the prerogative royall, as he well deserved it, to be the *first*, that, removing the *Cherubin* at the gates of Paradise, made a way for himselfe and for us into Heaven. and though *αἶσθη ὡς πλειονῶν*, when he came up from the field of Blood, thousand thousands did attend him, and came up with him in his Royall Passe: yet they were not brought forth from *Limbus Patrum* of the *Papists*. The *Fathers* of old heard no newes thereof; the *Protestants* detest it as much as you: and be it knowne unto you, so doe I, as much as any *Puritan* in the Kingdome. And yet I am of opinion (for it is not of that nature or necessity, to come within my *Creed*) CHRIST was the *first* that entred *Heaven*. The *soules* of the *Righteous* were not there before *Him*, taking *Heaven* for that supreme and highest *Heaven*; though otherwise, in a more generall sense and acceptance, they were in *Heaven*, enjoied *Happines*, did see good, though not *visione plenâ faciei*. Many questions peradventure may arise heereabout; but fitter for Schooles, than popular cognisance. I conclude all as I began: You understand not the

the state of *Limbus Patrum*, nor the depth of the Question, but scumme upon the surface, and gibberish you cannot tell for what.

CHAP. XXXIV.

*The seventh point of Poperie
Touching IMAGES.*

The *Historicall* use of *Images* maketh nothing for the *adoring* of them. *Popish* extravagancies.

INFORMERS.

Touching Images, thus he writeth: *IMAGES* have these uses assigned by your Schooles: stay there, goe no farther, and we charge you not with Idolatry. *Institutionem rudium, Commonefactionem Historiæ, & excitationem Devotionis.* You and we also give unto them these.

MOUNTAGU.

THAT for this, and no more than this, the Church of *Rome* is *Idolatrous*; you affirme, I deny: prove your assertion if you

you can. Though that Church, for their enormities, deserve no defence: yet is it, they say, a *shame to bely the Divell*. I doe not, I cannot, I will not denie, that *Idolatry* is grossely committed in the Church of *Rome*. The ruder sort, at least, are not excusable, who goe to it with downe-right *Idolatry*, without any *Relative adoration*; worshipping that which they behold with their eyes, the *Image* of the B. VIRGIN, S. PETER, S. PAUL, the CRUCIFIXE; as if CHRIST IESUS were present. This *Idolatry* is ancient in their Schooles. THOMAS AQUINAS doth directly vouch it, *Quòd eadem reverentia exhibeatur imagini CHRISTI, & ipsi CHRISTO. Cum ergo CHRISTUS adoretur adoratione latriæ, consequens est, quòd ejus IMAGO sit adoratione LATRIÆ adoranda.* which is now an *Article of Faith* in the *Romane Church*, and the opposite Doctrine flat *Heresie*: for so CABRERA upon that place of THOMAS writeth; who alledgeth, for his purpose and opinion, many old and later *Divines* of their Schoole. And AZORIUS the *Iesuite* telleth us, *Constans est Theologorum sententia, Imaginem eodem honore & cultu honorari & coli, quo colitur id ejus est Imago.* and because DURAND of old opposed such grosse *Idolatry* in THOMAS and his Schollers, hee is censured to deliver *Doctrine, dangerous, rash, relishing Heresies, nay plainely Hereticall*, say they. But what hath *Historicall* use of *Images* to do with this so great ex-

Par. 3. qu. 25.
ar. 3.

To. 1. lib. 9. ca. 6

travagancy? I know none, beside your selves, that censure or condemne the *Historicall* use of *Images*, for *Idolatry*.

CHAP. XX.

S. GREGORIES Doctrine concerning *Images*, farre from *Po- perie*.

INFORMERS.

ANd again: Images in GREGORIES time were very much improved, to bee bookes for the simple and ignorant people. Hold you there, and wee blame you not.

MOUNTAGU.

NOT for *Idolaters* against the First and Second Commandement: for, to bee *Bookes* for the ignorant and unlettered, will not reach home unto *Idolatry*. My words concerning S. GREGORY and his times, are these, xvii. pages after the foreremembred Imputation: S. GREGORY is of later date than S. AUGUSTINE, and of lesse credite by much in controverted points of Divinity. Images in his
time

time were much improved; and yet not unto honour or adoration. Reverence and respect was given unto them; to be bookes for the simple and ignorant people; to be remembrances of things by representation. Hold you there, and we do not blame you for any Idolatry. Words abused by the Informers, in leaving out that passage, *To be remembrance of Things by representation*: of which that mitigation is to be understood especially, *Hold you there, and we blame you not*. This is that improvement I speak of in S. GREGORY's time; wherein *Images*, from no use in the most ancient times, were improved unto an *Historicall use* in S. GREGORY's time: whose time, as himselfe, I under-valew unto S. AUGUSTINE. These men seeme to take *improved*, through ignorance of the phrase, for *approved*: which is also true. Before S. GREGORY, I know no such confessed employment for them. He was the first that gave such publick approbation unto them *declaratorily*, though it was true doctrine in it selfe, before he ever professed it such. who yet did ever vehemently disclaime and detest the *worshipping* of them: as appeareth in his *Rescript* unto S. PAVLUS of *Marseils*, about demolishing them in his Churches, upon misuse unto *Idolatry*. Now, had the Church of Rome gone no farther in practice or precept, than that which S. GREGORY commendeth; our Church, I suppose (for so our doctrine is) would not blame them, nor

have departed from them about that point. Haply furious ones in our *Church* would proceed: but *si eum & rēus*; they are *singular illuminates*: let them gang alone. Instruct mee what *Popery* is in that *historicall* use of them, and then I will be of another opinion.

CHAP. XXI.

No religious honour or worship to be given unto *Images*. They may affect the mindes of religious men, by representing unto them the actions of *CHRIST* and his *Saints*. In which regard, *all* reverence *simply* cannot be abstracted from them.

INFORMERS.

ANd a little after, *IMAGES* are not utterly unlawfull unto *Christians* in all maner of religious imployment. The Pictures of *CHRIST*, the blessed *VIRGIN*,

GIN, and SAINTS, may bee made, and had in houses, set up in Churches. The *Protestants* have them, they despight them not. Respect and honour may bee given unto them The *Protestants* do it, and use them for helps of piety.

M O U N T A G U.

B Ut how, and how farre, you have very honestly left out. For hee hath added, *In remembrance, and for more effectuall representment of the Prototype*: which is no more but the bare *historicall* use of them. And you, by leaving that out, would make men beleeve, that he intended a *religious* respect and *pious honour* to be due unto them; and so to draw on unto a downe-right *worship* of them. But this was not his meaning. He is in that case as jealous of *Gods honour*, as any gloyting *Puritan* in the *Pack*. In our *Churches*, for ought that I knowe, it is not forbidden to have them: for if so, then all *Tombs Monuments, Statues, Pictures, Paintings*, are to be demolished and defaced. Nor are they utterly and absolutely unlawfull for any *religious* employment. Our strictest Writers do not condemne or censure S. GREGORY for putting upon them that *historicall* use of suggesting unto, moving or affecting the minde even in

*pious and religious affections. For instance; in remembring more feelingly, and so being em-
 passioned more effectually with the Death,
 Bloodshed, and bitter Passion of our SAVIOUR,
 when we see that story fully and lively repre-
 sented unto us in colours or work by a skill-
 full hand. And I know not the man that is
 made of humane mould, but when he readeth
 on this Book his tragicall endurances for man,
 will reflect upon himselfe, and his owne soule
 and conscience, with a lively apprehension of
 mans sinne, GOD's love, CHRIST's endeared
 charitie in undergoing these unknown sufferings
 for our sake. If this be Popery, let the B. of Lich-
 field say: For we see that the Church of Rome
 in the dayes of S. GREGORY (saith he) as their
 learned CASSANDER witnesseth, as S. GRE-
 GORY's owne writings do shewe, did allow of such
 Pictures, as historicall Monuments, whereby the
 unlearned might bee put in remembrance of
 things done, but in no case suffered to worship
 them. which how little it differeth from the do-
 ctrine of Protestants, their owne learned Cardi-
 nall may witness, saying even of M. CALVIN,
 that hee doth not simply condemne the having of
 Images, but admitteth of them for an historicall
 use, that is, to this end, to represent the Acts of
 CHRIST and holy SAINTS, and not to worship
 them, lib. 1. cap. 2. sect. 25. in his Appeale.*

But it hath distasted some, that respect and
 honour should be given unto them. Strange, it
 should

should displease anie that can approve of any, be it but a *civill* use of them. I cannot tell; unlesse men would instantly have them pulled downe in all places, demolished, stamped to powder, whosoever, whatsoever, wheresoever. The setting of them up, suffering them to stand, using them for ornaments, for helps of memorie, of affection, of rememoration, cannot be abstracted, to my understanding, from *reverence* and *honour* simply, in due kinde. Can a man have the true *representation* of his Prince, Parents, Patrons, &c. without awe, respect, regard, love, reverence, mooved by aspect, and wrought in him? I professe my imperfection, or what they will call it, it is so with me. *Unco impacte in Latrinas, in Gemonias, in malam Crucem*, the pictures, statues, paintings, representations of CHRIST, the VIRGIN, APOSTLES, MARTYRS, HOLY men and women; unlesse the very having and preserving of them, do in some sort imply *respect*, *regard*, and *honour* done unto them, without offence justly given, without scandall, or inclination to impiety. IUNIUS was no *Papist*; De Imag. c. 11. 11. I. not in your opinion, I hope. Hee, in his *Animadvers.* upon BELLARMINE *de Imaginibus*, faith, *Hoc nemo NOSTRUM dicit, non esse colendas; nec ullo modo. SUO MODO COLI PROBAMUS, velut Imagines; at non religioso cultu, qui aut superstitiosus est, aut impius. Nec cum aliorum scandalo, sive cultus separatus, sive conjunc-*

tus cum eorum cultu intelligatur, quorum sunt Imagines. M. MOUNTAGU scarce saith so much, and yet he is a *Papist*.

CHAP. XXII.

Popish doctrine and practice both about adoration of Images, rejected.

INFORMERS.

BUT *hee concludeth with the Papists thus :*
 Let your practice and doctrine goe together, we agree.

MOUNTAGU.

NO, my good Informers, he doth not so *conclude*. You misinform against him for *concluding with the Papists*. You finde it not in him, *Let YOUR Practice, and YOUR Doctrine :* but, *Let practice and Doctrine.* Can you finde no difference betwixt these two ? I can let men see a verie maine difference, and the not malignant eye will soone discern it. *YOUR Practice, and YOUR Doctrine,* fetcheth in all, and runneth out into
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the extravagant, *Idolatrous*, blasphemous doctrine of *religious adoration*, cyther primary or secundarie, absolute or respective; to that of THOMAS, CABRERA, VASQUEZ, the *Divell* and all. For with a trick of *relative worship*, VASQUEZ empaleteth the very *Divell* within the bounds of worship, as well as that cautelous Doctrine of DURAND, that *Images are to be worshipped improperly, in as much as, They doe put men in minde of the persons by them represented; who are then adored before the Images, as if they were then really present there.* or, as that honest conclusion of MARTIN AIALA. *Nemo in Ecclesiâ dicit, qui rectè sentit, Sanctos deberi adorari, sed venerari*, whether in themselves or their representations. But *Doctrine*, without limitation of YOUR, pointeth you unto, and putteth you backe unto no other but the precedently remembred Doctrine of *Dulia* and *Latria*. My words are, *If this you call DULIA, and no more, we admit it, we give it too. But whatsoever you say, howsoever you qualifie the thing with gentle words (terming it DOULIA or HYPERDOULIA) we say in your practice you far exceed, and give them that honour which you call LATRIA, and is indeed a part of DIVINE respect and WORSHIP: so doe not we. Let practice and doctrine goe together, and we agree, that is, give them no LATRIA, formall or interpretative, and we agree.*

CHAP. XXIII.

The Church of *Engl.* condemneth not the *historicall* use of *Images*. The Book of *Homilies* containes a generall godly doctrine; yet is not in every point the publicke, dogmaticall, resolved doctrine of the Church. The *Homily* that seemeth to condemn all making of *Images*, is to bee understood with a restriction of making them to an unlawful end. Many passages therein were fitted to the present times, and to the conditions of the people that then were. The finall resolution of this controversie.

IN-

INFORMERS.

ALL directly contradicteth the doctrine of the Church of England in the Booke of Homilies.

MOUNTAGU.

You enlarge too much for *all*. For, in your opinion, doth the *English* Church condemn the *Historicall* or *civill* use of *Images*? which yet is a part of that *all*. It doth not in *practice*, all the world knoweth that; nor yet in *Precept* or *Doctrine*, that I know. Shew me that, & *ponam manum meam super os*. Men as learned as anie of your Side, no disparagement to *others*, and selfe-conceit, are, I doe assure you, of a contrary minde. I have named Bishop MORTON already unto you. And yet, were it not so, you shew no great wisdom in that Limitation which your selves put unto my *contradicting* the Church of *England*; namely, in saying that I doe it *directly*. For where can you finde, in any writings of mine, *expresse* words against any one point established or delivered, in the authorised doctrine of the Church of *England*? and words are not *direct*, which be not *expresse*. Thirdly, to come unto the issue, you name the *Homilies*, and mean, I take it, the *second Tome* of

Homilies, in the *Sermon* against the *perill* of *I-dolatry*. If you had vouchsafed us any proofs of your assertions, we should have gone directly to worke with your allegations : but because you take a rounder course, to tender every thing in *Magisteriall Dictates*, wee must shoote at Rovers after you, and come up to you as conveniently as we may.

I answer then, first, that I willingly admit the *Homilies*, as containing certaine *godly* and *wholesome exhortations* to move the people to honour and worship Almighty GOD ; but not as the *publick dogmaticall resolutions* confirmed of the Church of England. The XXXIII. *Article* giveth them to containe *godly* and *wholesome Doctrine*, and *necessary for these times* : which they may doe, though they have not *dogmaticall positions*, or *doctrine* to be *propugned* and *subscribed* in all and every point ; as the Books of *Articles* and of *Common Prayer* have. They may seeme, secondly, to speake somewhat too hardly, and stretch some sayings beyond the use and practice of the Church of England, both then and now : and yet what they speake, may receive a faire, or at least a tolerable construction and mitigation well enough. For you have read peradventure (it is not unlikely that you have heard by relation) how strangely some of the ancientest *Fathers* do speake, and how they hyperbolize sometimes in some points in their *popular Sermons* :

mons: which in dogmaticall Decisions they would not doe, nor avow the doctrine by them so delivered resolutivè. as in case of Free-will, of Invocation of Saints, and others. S. CHRYSOSTOME especially speaketh strangely of the Blessed Eucharist: as good Popery κατὰ χάρμιν, as ever Papist conceived of Transubstantiation or orall manducation. Χριστός παύεται ἐν τῷ ἱερῷ μυστήριον, To.VI.pa.407. Then Angels assist the Priest at the Altar: the whole troopes of Heavenly Powers cry aloud, To.VI.pa.46.and To.V.pa.528. Dost thou imagine, that at that time thou conversest with man? Sure it is a thought of a stonie heart, to thinke that thou art then upon the earth, and not rather following the Angels in their Quires. and Tom.V.pag.511. Know you not that this Table is replenished with fire? such and so consuming, that unlesse GOD'S grace assisted powerfully, men could not endure, but should be consumed with the violent heate thereof. Tom.6. pag.16. And a little before, home to the purpose a man would think, for Transubstantiation. Οταν γὰρ ἴδῃς τὸν κύριον τεθυμωμένον, καὶ τὸν ἱερεὰ ἱερῶντα τῷ θύμῳ, καὶ ἐπαρχωμένον, καὶ πέντας ἑαυτῷ τῷ αὐτῷ πῦρ ποτινόμενος, ἀγαθὸν καὶ ἀσπόμενον ἐν τοῖς νομίμοις, καὶ ἐν τῇ γῆ ἐσθλαί; when thou beholdest our LORD SACRIFICED there, and the Priest standing by the Sacrifice, and praying over it, and every one present BEREDDED with that most precious BLOOD, dost thou suppose thou conversest then with man, or hast thy station upon earth? Which speeches cannot

all of them possibly bee true in the *literall* sense, no not in the opinion of the Church of *Rome*; and were none of them literally true, no not in the opinion of S. CHRYSOSTOME himselfe. Now, after this enforcing sort may our *Homilies* speake, and bee so interpreted. Things are not ever, of one and the same man, touching one and the same thing, at different times, unto distinct Auditories, upon divers occasion, spoken after one and the same way. In verie *Scripture* there are many *Hyperbolicall* sayings, that being *literally* taken, will not hold weight at the ballance of the *Sanctuary*. In the writings of the *Fathers* (as appeareth by that of S. CHRYSOSTOME) there are *dogmaticall* conclusions for resolution in points, and *retorickall* inforcements to edifie affections, disposed for and according to the Auditory. Now our *Homilies* are all *popular Sermons*, fitted unto the capacitie and conditions of the common people, to edifie them, to worke upon them, ever strong in passion, but weake in understanding. The will is more in them to bee edified, than the judgement; the consciences and hearts of men to be wrought upon for good life and conversation, than the understanding and apprehension for any peece of knowledge. and that also disposed accordingly, as fitted for times, for persons, and different occasions, as they doe or may happen.

As the ancient *Fathers* of the primitive times

times, had verie few or no Churches at all, at least of note, dignitie, or of receipt, because they lived in times of fierce persecuti-on, and were seldome, or few of them, stationarie, but compelled *subinde mutare sedes*; so had they very few, I grant, or no pictures at all in publicke use amongst them, not so much as for ornament sake. And the reason was, because they lived continually amongst *Pagans*; and were themselves, for the most part, such as had abandoned and come over from *Paganisme* unto CHRIST; that were bred in, brought up in, inured to, and fast settled unto *Idolatry* in *Image-worship*. Therefore they spake against them with some tartnesse, and inveighing sort, least happely by conversing with, or neighbouring upon *Pagans*, or through former use of being mis-led by those *Pagans* (which was the case of the *Israelites* in *Egypt*, and the bordering *Nations* upon *Canaan*) the novell and tender shoots of *Christianity* might receive hurt, and learne to worship *Idols*, as those *Pagans* did. In like sort, peradventure, OUR Predecessors and Fathers comming late out of *Popery*, living neere unto *Papists* and *Popish* times; conversing with them, having beene nuzzled and brought up amongst them, and knowing that *Images* used to be crept unto, *incensed*, *worshipped*, and *adored* amongst them, might, if they were suffered to stand as they did, put them in minde of their former practice,

etice, induce them to doe as they had some-
 time done, at least in heart to *worship* and
adore them; therefore in a godly zeale, such
 as moved EZECHIAS to destroy the *bra-*
sen serpent, they spake thus vehemently, and
 indeed *hyperbolically* against them. For the peo-
 ple, with whom they then dealt, were by all
 meanes to bee preserved from the taint and
 tincture of their superstitious practices. And
 for this cause I say (it may seem) the Church-
 Governours of those times in their *popular*
Sermons tooke that course which the *ancient*
Fathers did, and stretched their exhortations
 and enforcements, as also their dehortations,
 somewhat hard upon the Tentors. For in their
 dogmaticall resolutions, and doctrinall posi-
 tions, they are more reserved, and goe not so
 farre. We may do well then to consider why,
 wherefore, when, and to what manner men
 these *popular Sermons* were made, and doe
 speake; and not presse everie passage hand o-
 ver head, for advantage. I rest in that judge-
 ment and censure which our Church hath
 passed upon them, *Artic. xxxv.* where it is
 said *in terminis*, THEY containe a godly and
 wholesome doctrine, necessary for THESE times:
 the times in which and for which, this *Homi-*
ly against *Images* and the *perill of Idolatry*, was
 specially made. To conclude, Images may
 be had and made, but with some limitation.
 The Image of God Almighty is not to bee
 made

made at all, and no Image is to bee made for religious worship ; no not of relation , as they speak ; which yet is *minime Entitatis* ; but , *ut ornatus sint , ut memoria , ut Historia* : and that they may bee made for such ends, *no law of G O D forbiddeth*, saith our GAMA-
LIEL.

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fol. B 2 L.

CHAP. XXIV.

Touching signing with the S I G N E
of the C R O S S E.

To *signe* with the *signe* of the *Cross* out of Baptisme , or upon the brest, &c. no more superstition, than to *signe* in Baptisme, or upon the forehead. The practice of the ancient Church. The reasons that mooved them, that might moove us to use often signing. They lived with *Pagans*, and wee with *Puritans* ; both de-

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AN APPEALE riders of the *signe* of CHRIST'S Cross.

I N F O R M E R S.

OF signing our selves, not children onely in Baptisme, with the *signe* of the Cross, he speaketh very superstitiously. We use signing with the *signe* of the Crosse, both in the forehead and elsewhere. *Caro signatur, ut anima muniatur*, said TERTUL-
LIAN : and so we.

M O U N T A G U.

NOT onely in Baptisme ? Tell me then, are ye come so farre home unto the Church of England, as to allow signing with the Crosse in Baptisme ? that Popish Ceremony, as your Forefathers and Patriarches of the schisme were wont to exclaime against it ? There is hope you may grow in time, upon better advice, in love and practice with some of M. MOUNTAGU'S Popery, with the *signe* of the CROSSE in the forehead, and elsewhere. If it be not superstitious to signe in the forehead, why is it to signe any other part of the bodie ? why more out of Baptisme, than in Baptisme ? Is one part of the body more sub-
ject

ject and liable to superstition, than another : the brest, or belly, or armes, than is the forehead : Superstition is *in Subiecto*, or *in Actione*. In that if you fasten superstition, you must give us some reason why one part is more subject and liable unto it, than another; and wherfore you put this difference betwixt the parts. And concerning actions : religious and pious actions are more liable to superstition to be committed in them, than common, civill, or ordinary actions be ; nay, all superstition whatsoever reflecteth upon religion. It is not but in such acts as bee of themselves, or appliedly, acts of religion and piety. Therefore, in all probability, if it bee superstitious to *signe* the forehead without Baptisme, it is more superstitious to do it in Baptisme. Nor can the Injunction of the Church give any priviledge of immunity unto a superstitious action of it self, to bee used in point of piety without superstition : for, if to *signe* with the *signe* of the *Crosse* be superstitious in it selfe, as by your opinion it seemeth to bee ; then cannot the Church command it to bee used on the forehead in Baptisme, because no act of the Church can acquit and discharge the action of that naturall and inherent property. If it be not superstitious absolutely, originally, and in it self, eat your words of *superstition*, and *elsewhere* ; or give us some reason why *extra Baptismum* it should bee superstition to

use it *ὑπολόγος*, or to signe the *breſt*, *forehead*, *legs*, *head*, or any one *part*, or all the *body*, and not ſo in *Baptiſme* for the *forehead*.

The *ancient* Church uſed it in Baptiſm as we do. TERTULLIAN ſpake of *Baptiſm* the words remembred; *Caro ſignatur, ut anima muniat*ur : which he learned not of MARCI-ON nor MONTANUS, as ſome have fabled; but of the practice of the Church before they were born. And you ſhall finde, if you overlook the place againe, that I remembred the words for *Baptiſme*, and not otherwiſe : you have chopt off the *vinculum* that tyed my words together, and relate them as if I cited TERTULLIAN in generall tearms for *any ſigning* with the *Croſſe*, in *any place*, at *any time*. For which action, though lawfull, I doe not alledge him. I ſay, though lawfull : for where is it forbidden? What hindereth, but that I may ſigne my ſelf with the ſigne of the *Croſſe* in *any part* of my body, at *any time*; at night when I goe to bed, in the morning when I riſe, at my going out, at my returning home? The *ancient* Church ſo uſed it out of Baptiſme ordinarily : and ſo may wee, for ought I knowe, without juſt ſcandall and ſuperſtition. The practice of *Antiquity* you will not deny: you cannot, if you knowe any thing in *Antiquity*. Therefore I will not trouble you with teſtimonies : you ſhall onely have ſome reaſons for their practice. Firſt, out of CYRIL
againſt

against IULIAN, remembred in the *Apologie* against Cardinall BELLARMINE. *Quod omnia* *Resp. ad Apol.*
BELP. 198.
CHRISTI *beneficia recordari nos faciat.* You need not that help. Happy men, that are ever in *actu exercitato*, and need no rubbing of your memory. And that worthy Divine, D. WHITE, in his *Brothers Defense*, pag. 61. hath these words : *The SIGNING of the body with the SIGNE OF THE CROSSE, as it was anciently used by the prime Christians to these ends; 1. To professe, that they were not ashamed of CHRIST crucified; 2. nor of the persecution and crosses which befell them for his sake; 3. that they hoped for redemption and salvation by CHRIST crucified, whom Iewes and Gentiles despised : our Divines acknowledge to be lawfull.* What saith M. MOUNTAGU more in his *So do wee ?* and then, remembring some abuses of it in the Church of Rome, addeth ; *In regard of these abuses, our Church observeth not so common an use of the signe of the Crosse, as was in former Ages : neverthelesse we condemne not the same signe in regard of it self.* You do : I do not. And heerin you see I am not alone. IUNIUS, *Animadv. c. BEL. de Imag. ca. 29. Respectus Crucis, etiam Crucis CHRISTI, ut historicus, non malus simpliciter, sed bonus. Malus verò efficitur, si profisciscatur ex animo præsumente mereri ex opere operato. Nos in rebus sacris non improbaremus planè SIGNUM CRUCIS, si abesset superstitio, &c. Rem non adeò fugeremus, si ab-*

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essent vitia indignè rem illam fermentantia. Tolle errorem superstitionemq̃, nemo vestrum aut illorum factum improbaturus est. M. PERKINS in his *Probleme*, though he saïne would puritanize it, and so goeth on, heaving hoofe against hoofe, yet confesseth, that the *Fathers* used to arme themselves against the Divell with the *signe of the Crosse*; but addeth, *They did not ascribe unto the outward signe any power, or to opus operatum any efficacy.* As if we imagined so, we say with himsele, that it is an idle and foolish forgery. And one day you may reade if you will what M. MOUNTAGU hath written against ROSW. the *Iesuite* to that very purpose. But setting this superstition aside, neyther can any moderate *Protestant* disallow the use of the *Crosse*, as the *Fathers* used it; nor can Master PERKINS refell it. You are of THO. CARTWRIGHT's minde, I make no question, that great Apostle of *Puritanicall Schisme*; *That that reason which moved the Fathers to use, should move us not to use the signe of the Crosse.* They lived with *Heathens*, who had the *CROSSE* of CHRIST in contempt; we, with such as *ADORE* the *CROSSE*. Where first I answer with that incomparable HOOKER, *You erre, not knowing the Fathers reasons.* This was one; but this reason was not all, because they lived with *Pagans* that did despite it. Secondly, wee live not so with *Papists*, as they did with *Pagans*. For the State,
and

and *Prince* in State, is for us against the *Papists*: so was it not for *Christians* against *Pagans*. But thirdly, I come home to you indeed. The same reason that moved them, may move us to use it more frequently than we are enjoyned, more ordinarily than wee doe. For wee live with *Puritans*, and opposite Factionists, that have the *Crosse* of CHRIST in as great contempt and despight, as ever had IULIAN or any *Pagan*. But as the *Fathers*, when the CROSSE of CHRIST was in utter contempt, did not superstitiously adore the same, but rather did declare that they so esteemed it as was meet: In like maner, if wee finde the *Crosse* to have that honour which is due to CHRIST, is it not as lawfull for us to retaine it in that estimation which it ought to have, and in that use which it had of old, without offence; as by taking it cleane away, to seeme followers of their example, who doe cure wilfully by abscission, that which they might both preserve and heale? So that worthy HOOKER, most learnedly and rightly. For your resolution; I am enjoyned to use it in *Baptisme*: and so are you. I doe so use it: do you? I scarce beleeve you doe it willingly. I am not enjoyned to use it in other actions, places or times. But am I inhibited to use it so? Shew where, how, by whom: I see reasons to my selfe peradventure, to use it so, or so; and thus doe, or may other as well as I. It is superstition you say: pardon me if
tak

take not your words for Gospell. Prove it superstition, and I yeeld. The rule of your consciences, is not the square of mine ; nor shall be, except it were more regular, perfect, and exact, than it is. Enjoy your opinions to your self : let me alone with mine, in things indifferent, that are not prohibited by lawfull authoritie any way. For, saith the xxx. Canon, and I embrace it, *Things of themselves indifferent doe in some sort alter their natures; when they are eyther commanded or forbidden by a lawfull Magistrate, and may not be omitted at every mans pleasure, contrary to the law, when they bee commanded ; nor used when they are prohibited,* Till then, at least, I may use the *signe of the Crosse.* You say it is *Popery* ; but you must remember, that all your words are not Gospell, nor all *Popery* that displeaseth a *Puritan.*

CHAP. XXV.

The practice of the *primitive Church* approved. Vnadvised *In-formers.* *Novellers* rejected.

I N F O R M E R S.

HE mentioneth and approveth the practice of the ANCIENTS. They signed, saith he, their foreheads, their hands, &c.

M O U N T A G U.

IT Is true, he mentioneth that practice of Antiquity; it is false, that he approveth it in that passage of his: for he barely relateth it, and no more. But you knew his heart per-adventure by instinct. For though it then dropped not from his pen what he thought thereof, yet seeing you put him to it to discover himselfe, he hath done it, and doth assure you he doth approve it. And it seemeth strange to him, that some few *Pigmies* of these times should presume to controll the practice of those *Ancient Heroes* of former ages, and to doe it so with an high hand: wherein unadvisedly they runne upon that rocke, which of all they cannot endure to fall upon. For they confesse therein, that *Popery* is ancient: which, M. MOUNTAGU saith, *all the Papists in the world cannot prove*. For they say in direct tearms, M. MOUNTAGU approveth the practice of the Ancients: and that which he approveth, is by themselves censured

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for *Poperie*. Nay more, they professe themselves therein *Papists*, that give so much credit unto *Poperie*, as to confesse it so directly to bee *ancient*. Out of this ground, *è lege talionis*, because they have now more than once informed against mee for *Poperie*, I might as well pay them in their owne coine. Howsoever, let all *Novellers* knowe, I had rather venture to approve a supposed error with those *Ancients*, the learnedst in the primitive Church of old, than an imaginary truth, or not so good, with these *Younglings*; according to that dictate of the Councell of Nice,
Τὰ ἀρχαῖα ἢ διὰ κερταί τοι.

CHAP. XXVI.

The testimony of S. ATHANASIUS vilified by the *Informers*.
 The testimonies of other Fathers concerning the efficacy & power of the signe of the *Crosse*.

INFORMERS.

HE citeth and approveth the testimony of one of them. By the signe of the
 CROSSE

CROSSE of CHRIST, all Magick spells are disappointed, sorcery and Witchcraft commeth to nothing, all Idolls are abandoned and forsaken.

MOUNTAGU.

Quam contemptim ! One of them ? And was not that One worth the naming ? Deserved hee no respect from your Great Selves ? Your uncircumcised lips might well be sweetned with the name of that certaine quidam, as you call him out of contempt. Goe to it roundly, *quid habetis* ? and with those prophane ones, call him without more adoe, SATHANASIUS : for ATHANASIUS was the man there named to your hand. A man deserving better of GOD's Church, than you and all your Divines, put them all together. If you misdoubt the Testimony to be forged, because it was forgotten to name the place ; it is in his Book *de Incarnatione verbi*, pag. 61. and was formerly remembred by him in the *Tract against the Gentiles*, pa. 1. If you call the truth of the Relation into question, ATHANASIUS Word will passe where your Bond will not goe currant. But you shall have mo witnesses to speake to the same purpose. EPIPHANIUS relateth of a Christian young Gentlewoman, that was quitted from the wanton

Heref. 30. que
est E 10.

assaults of a young man, by signing herselfe with the *signe of the Crosse* ; *ἡ δὲ δέξασθαι τὴν αὐτῆς σωτηρίαν*, that in it GOD might remonstrate his wondrous power. And againe the same Father saith, *Οὐ κτήνη οὐδὲ γόνοι*. The Magicians and Sorcerers prevailed not : *διὰ τὸ ἰσχυρὸν τῆς Χριστοῦ καὶ τῆς πίστεως ἰκανοῦσαι ἡ γυνὴ* for the woman found helpe in the *SIGNE of CHRIST*, and through faith in him. which is *gladius apostolicus* against Puritan and Papist : against him, for the bare *signe* ; against you, for the *signe*. *Οὐκ ἔχοντες τὸ ἐκμανείας ἢ δυνάμεις ἐνταύθα ὀνομα Χριστοῦ, καὶ στερηθῆς σωτῆρος*. where the name of CHRIST was invocated, and the *signe of the CROSSE* made, there Sorcery and Witchcraft could do nothing. If you list to see more, and hear more evidence to this purpose, you may look upon that which NAZIANZENE hath of IULIAN the *Apostata*, in his first *Invec-tive*. which THEODORET hath of a certaine Jew, *lib. 3. cap. 3.* which EPIPHANIUS of another Jew, IOSEPHUS by name. *Ἐὶνὴ ἡμῶν εἶπεν*, saith CHRYSOSTOME, we have also spirituall conjurations, the Name of our Lord IESUS CHRIST, *καὶ ἡ τῆς σωτῆρος δυνάμεις*, and the power of the CROSSE. *Nec mirum est quòd hæc signa valent, cum à bonis Christianis adhibentur ; quando etiam, cum usurpantur ab extraneis, qui omnino suum nomen ad istam militiam non dederunt, propter honorem tamen excellentissimi Imperatoris, valent ;* saith S. AUGUST. or whosoever wrote the LXXXII. *Quest. to DULCITIUS*. Now what say you to that

Ho. 8. ad Rom.

that *Testimony* of one of *them*? If you will not admit the Doctrine, because M. MOUNTAGU delivereth it, I can name you one will say and approve as much, whom you dare not deny to be of credit, or stile a *certain one* of them. The *SIGNE* of the *CROSSE*, saith B. I E W E L, was had in great regard among Christians; and the more, both for the publick reproach and shame that by the common judgement of the world was conceived against it; and also for that most worthy price of our redemption that was offered upon it. Therefore the faithfull which beleaved in CHRIST, in all their talk, in their whole life and conversation, used so much the more to extoll and magnifie the same. Thus, as THEODORET reporteth, the Christians every where, in their common resorts and open market-places, published and proclaimed the victory and triumph of the *CROSSE*. The which, as CHRYSOSTOME saith, they were not ashamed to set as a *Posie* to any thing that they did, and to any thing that they possessed. Likewise GOD, that the world might more deeply thinke of the death of CHRIST, wrought oftentimes strange miracles by the same. Now is not this as good *Papery* as M. MOUNTAGU's alledging and approving ONE of them? See more, if you be so disposed, in his XIV. Article against HARDING.

CHAP. XXVII.

Popery is not the *signing* with, but the *adoring* of the *Crosse*. Strange effects w^{ch} GOD hath wrought of old *adhibito signo CRUCIS*; & may doe still by the vertue of *CHRISTS Death and Passion*, which that *Signe* doth represent.

INFORMERS.

HEE professeth, that hee knoweth no cause of such distraction and disaffection betwixt *us* and the *Papists*, for the reverent use of *signing* with the *signe* of the *Crosse*, &c.

MOUNTAGU.

FOR this *use*, betwixt any, not alone, nay not at all, *Us* and *Papists*. For he nameth no *Papists*, no more than *Puritans*. It is a *Glosse* of your owne, none of my Text :
and

and yet I will not desire to have it expunged, though I might put it off unto that franticke *Puritan* PARKER and his furious Followers, that indite the poor *Crosse* of felony, murder, adultery, and all the sinnes against both the Tables. I knowe no reason why they should charge us : marry those of your shorter Cut they may both charge and challenge, for being singular in their owne conceit, against consent of Antiquity. For, the reverent, pious and religious use of *signing, ad omnem ornamentum, gestum, habitum*, with the *signe* of the *Crosse*, is no Popery ; which is a grand abuse and a sacrilege committed by them, in *adoring* the *Crosse*, and giving unto it *divine worship*, and ascribing effects unto the *bare signe ex opere operato* : which Antiquity never did, not then when GOD shewed greatest wonders, and magnified his power most of all at the use of it : which you cannot disprove nor deny, though you ramble, and are ready to grinde the teeth at it. HELEN *adored the KING of* De obit. THE-
ODOSII. *heaven, and not the wooden CROSSE*, saith S. AMBROSE. In regard of that great and prophane abuse of it in the *Roman Church*, we doe abstaine from the more frequent, ordinary, publick use of the *signe* ; which otherwise is lawfull : and we might practice it much more than we do, were it not for scandall.

But I adde in the conclusion, *I could tell some experimented effects thereof*. You meane,
in

IUNIUS, *Ani-*
mad-c. BEL. de
Imag. ca. 29.
Prisci illi Pa-
tres presentia,
virtutem, ope-
rationem salu-
tatem CHRIS-
TI implorabāt,
profitebantur,
occupabant, ad-
hibito SIGNO
 EXTERNO
 CRUCIS: *cujus*
simplicitate,
omnia Damonū
Ethnicorumq;
ludibria elude-
rent in DOMI-
 NO.

in my owne *experience*, by my selfe, or some other of my acquaintance. What I meane, you have no authoritie to examine me. Whatsoever you have given out amongst the Brethren in this point, I may by all Law, in tearms of ambiguity expound my selfe. Therefore prate you in corners what you please: I may intend this, that I can out of my reading afford the *Gagger* (who hath related none) some examples of strange works wrought by GOD, in the times of old, at the use of the *signe* of the *Crosse*; and some I have formerly made you acquainted withall out of EPIPHANIUS, NAZIANZENE, CHRYSOSTOME, and others: whose much, grave, and respected authority in the Church, you, though aply disposed thereto, dare not trample under foot, as little account as you even now made of the *Ancients*. As I told the *Gagger* before, that I could afford him *Fathers* for the use thereof, hee having recited none: so heer I may bee supposed to tell him (why not?) that I could supply him with some *experimented effects* out of the same, or the like *Fathers*; whereunto his small reading could not, I am sure hath not led him.

And what if I meant some *experimented effects* of my owne knowledge? What then? Can you controll or convince me? I am not bound to confesse my self to you: but what if upon diverse extremities I have found ease
 and

and remedy by using that ejaculatory prayer of our *Letanie*, PER CRUCEM, &c. *By thy CROSSE* (and when I said it, what if, to testify my faith, I made the *signe* of the *Crosse*?) *and by thy Passion, good LORD deliver us?* I cannot tell what you will say: but you know well, that some of your lewd Forefathers have accounted this, and a great deal more of that heavenly Prayer, to be no better than *conjuring*. If you will bee rightly informed (Master-Informers), it is not by the *bare signe* of the *Crosse* that any such effect cometh, but by the vertue and force of CHRIST's death and passion then remembred, and at that time represented by the *signe* of the *Crosse*. It is true, miracles are ceased. But what if this be none? What if so ceased, that notwithstanding GOD can, and may, and will, and doth sometimes work even miracles in these dayes? CHRYSOSTOME saith they were ceased in his time, *To. 5. pa. 605.* yet hee elsewhere relateth many miracles done even in his daies. His meaning was, they were ceased from the frequent and ordinary use: some extraordinary use of them might then, and yet may bee, for ought you knowe, or are able to proove the contrary. The *Crosse* of our SAVIOUR, in the externall *signe* thereof, beeing as much vilified and despised by furious *Puritans* in these daies, as ever it was by frantick *Pagans* in those; why may not GOD, to teach men better manners,

and to check this exorbitancy against the *signe* of our deare REDEEMER's death, *antiquum obtinere*, do now as hee hath done in the daies of old, and shew some signe and token, to magnifie the thing so much despised? *Sed in pte.* You have enough. Take it which way you will, all is one to me. It commeth next in the Rere, which also formerly did advance in Front. Heare an argument of my *Informers* presumption against almost the current of *Antiquity*, out of ignorance at least, if not folly extreme.

CHAP. XXVIII.

The *Informers* presumption against the Current of *Antiquity*.

INFORMERS.

IN another place hee saith, IOSUAH in fight prevailed against AMALEC, through the signe of the CROSSE, rather than by the sword. Chap. VIII. pag. 66.

MOUN-

M O U N T A G U.

ISAY so indeed ; and were not you either ignorant or insolent, you would not oppose or censure my saying so for *Popery*. For almost which of the ancient *Fathers* hath not said it ? To instruct your ignorance, or else to abate your arrogance, take a particular of some of them for the purpose. *IUSTIN MARTYR* against *TRYPHO*, pag. 95. and 99. edit. *Grac.* *ROB. STEPHANI. TERTULLIAN*, contr. *Judeos*, pag. 102. and *lib. 3. against MARCION* in the same words ; and in other places. *CYPRIAN*, *lib. 2. cap. 21. Testimon. adv. Iud.* *S. AMBROSE*, *Tom. 5. Ser. 52. in diem Parasceves.* *HIERON. Tom. 5. in XII. OSEE*, pag. 71. *CHRYSTOST. Tom. 5. pag. 662.* and else where. *NAZIANZ. Orat. 6. pag. 137.* and those remarkable Verses of his,

Χείρε ἀνὰ ζ, ὅς ἀγναῖς ποτ' ἀνεμῶσθε παλάμησιν
 Σταθερὸν πέρι Μωσὶσθε ἐν ὑρεὶ σὺ διερέποντ' ὅ
 Ἐκλίνας Ἀμαλὴν ἀλὸδον στρατὸν.

which was also intended by *ATHANASIUS* the Great, *Tom. 1. pag. 406.* in this close couched manner : Τῷ λαῷ συνεπολάμει χρυσαῖα χεῖρ' ἔ Αμαλῆν. *who by his people ISRAEL, working by his secret and mysticall grace and power, did vanquish AMALECH in fight.* In a point of this nature, I can be contented to be censured for a *Papist*, with these and the like Worthies : in the meane time, you may blush for your ignorance and presumption.

CHAP. XXIX.

*Touching the SACRAMENT
of the ALTAR.*

The *Informers* drawne low, when they leave matter, and take offence at words and phrases. The Antiquitie of *Altars*. A *Sacrifice* representative and spirituall, acknowledged by all. The *Author* herein farther from *Popery*, than the *Informers* from *Puritanisme*.

INFORMERS.

OF the Sacrament of the LORDS Supper hee writeth very Popishly.

MOUNTAGU.

Verily doth hee, indeed so. Our deer Brethren are heere cleane out of Patience. Hitherto their progresse hath beene from *favouring*
to

to *saying* and *writing*, marry it was but simple *Popery*. Now upon improvement, *he writeth* *VERY Popishly*. For, first, *he calleth the Supper of the LORD in expresse tearms*, not as using their phrase, but his owne, *The Sacrament of the Altar*. *Very Popish*, forsooth, to use a word, no stranger in the world. And my good *Brethren*, have not your selves, as holy and precise as you would seeme, used the like phrase? Have you not named the *Masse*, and *Purgatory*, and *Transubstantiation*, and the like, without any adjection of, *As they call it*, or so? Mo times than you have fingers and toes, I doubt not. Then sure, out of your owne mouthes, you speak *very Popishly*; and, which must follow in your inferences against Mast. MOUNTAGU, are *very Papists*, in suffering such prophane words to flee over the hedge of your teeth. And yet M. MOUNTAGU speaketh by way of concession: you have let those words slip from you absolutely. Sir *Carnifex* of words, and tormentor of phrases, I could answer you as TERTULLIAN and ATHENAGORAS did the elder *Pagans*; You draw low upon the lees of malice & detraction, when you have nothing left but words and phrases to calumniate. But I rather chuse to speak in our B. MORTON's words, apologizing for *Protestants* against *Papists*. It may be I have taken licence in use of tearmes; but no error in doctrine can yon finde: for, to put off your imputati-

on from farther fastning, I beleeeve no such *Sacrifice of the Altar* as the Church of *Rome* doth. I fancie no such *Altars* as they imploy, though I professe a *Sacrifice* and an *Altar*. In the same reverend Bishops words: *The LORDS Table, being called improperly an Altar, can no more conclude a Sacrifice understood properly, than when as S. PAUL calling TITUS his sonne according to the Faith, which is improperly, a man may contend, S. PAUL was his naturall father according to the flesh.*

So it is, *The LORDS Table* hath been called *δυστάσιον* from the beginning; not, as some falsly teach, by *succeeding Fathers*. S. PAUL himselve may seeme to have given authoritie and warrant to the phrase, *Heb. 13. 10.* IGNA-TIUS, S. IOHNS Disciple, useth the word in the *Christian* use and *Liturgie* more than thrice. So doth CLEMENS, the *APOSTLES Canons*, DIONYSIUS AREOPAGITA. IRENÆUS, *lib. 4. cap. 20.* speaketh of the Ministers of the New Testament, not the Old, that they doe *Deo & ALTARI deservire*. These *Altars* were not of *Stone* at first, untill the dayes of *CONSTANTINE*, that the Church came to have rest and peace; nor then frequently and in ordinarie Churches, but in Cathedrall only, or in great Cities. But of *Stone* they were, it is certaine; and I prove it elsewhere, before that *Popery* was heard of in the world, or in the Church of *Rome* it selfe. But the name of *Altars* was given

given unto them when they were of *Wood*; as is plaine out of OPTATUS and others, as I have there collected. Now though you may stumble and break your shinnes at the *Altar*, yet I hope you will not overthrowe the *Sacrifice*. I have so good opinion of your understanding, though weak, that you will confesse the blessed *Sacrament* of the *Altar*, or *Communion-table*, whether you please, to be a *Sacrifice*; not *propitiatory*, as they call it (I will use this word, *Call it*, lest you challenge me upon *Popery* for using *propitiatory*) for the living and dead; not an externall, visible, true, and *proper Sacrifice*, but onely representative, rememorative, and *spirituall Sacrifice*. Now if you grant a *Sacrifice*, why deny you an *Altar*? D. REYNOLDS and B. MORTON have granted; that though we have no *proper Altar*, yet *Altar* and *Sacrifice* have a mutuall relation and dependance one upon the other. The name of *Priests* is given not only unto all *Christians* in generall, but also to the *Ministers* of the new Testament in particuler, by the confession of D. REYNOLDS out of *Esay* LXVI. 21. in his *Conference, chap. VIII. Divis. 4. pag. 470.* Indeed first to the *Ministers*, and then to *those* that are all a *royall Priesthood*. They have authority, as he confesseth, to *sacrifice spirituall*: good Sirs, why not then an *Altar*, at least of the same making, to *sacrifice* upon? And why then is it such *Popery* to name the LORD's Supper, *The*

Sacrament of the ALTAR : Walk at random and at rovers in your by-paths, if you please. I have used the phrase of *Altar* for the *Communion-table*, according to the manner of *Antiquity*, and am like enough sometimes to use it still. S. PAUL calleth the *Pagan ALTARS* (which were indeed and truly *Altars*) *TABLES* : and why may not wee name the *LORD'S TABLE* an *Altar*, by the same warrant ? *You cannot communicate*, he saith, *of the TABLE of the LORD, and the TABLE of Devils*. Nor will I abstaine, notwithstanding your oggannition, to follow the steps and practice of *Antiquity*, in using the words *Sacrifice* and *Priesthood* also, and yet bee farther from *Popery* in that practice, than you from *Puritanisme*, or any *Puritan* is indeed from true *Popery* ; being two birds of one feather.

CHAP. XXX.

Areall presence maintained by us.
 The difference betwixt us and
 popish writers is only about the
modus, the *manner* of *CHRIST'S*
presence in the blessed Sacrament.
 Agreement likely to be made,
 but

but for the *factions* and unquiet spirits on both sides. *Beati Pacifici.*

INFORMERS.

Afterwards hee expresseth himselfe more fully, and saith thus unto his adversary: But that you were bred up in a faction, otherwise you would acknowledge there need be no difference betwixt the *Papists* and *Us* in the point of *Reall Presence*. pag. 253.

M O U N T A G U.

MORE fully (you meane, to be a *Papist*) than before; and that in the point of *Reall presence*: which *Reall presence*, in your Divinitie, is flat *Popery*; but not in the Divinitie of the Church of *England*. Concerning this point I said, and I say so still, that if men were disposed, as they ought, unto peace, there need be no difference. and I added a reason, which I repeat again heer: The disagreement is only in *de modo presentia*: the thing is yeelded to on eyther side, that there is in the holy Eucharist a *Reall presence*. God forbid, saith Bishop BILSON, we should deny that the

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flesh and bloud of CHRIST are TRULY PRESENT, and truly received of the faithfull at the LORDS Table. It is the doctrine that we teach others, and comfort our selves withall. Pag. 779. of True subject. And the reverend and learned Answerer unto BELLARMINES Apologie, cometh home to the Faith, or Popery if you will, condemned in M. MOUNTAGU, who learned it of him and such as hee is. Nobis vobiscum de OBJECTO convenit, de modo lis omnis est. You understand not objectum and modum heer: take his owne application, to the purpose. PRÆSENTIAM, inquam, credimus non minus quam vos VERAM. De MODO PRÆSENTIÆ nil temere definimus. And to them agreeth Bishop MORTON, pag. 93. The question is not concerning a Reall Presence, which Protestants, as their owne Iesuits witnesse, do also professe. FORTUNATUS a Protestant, holding that CHRIST is in the Sacrament, MOST REALLY: verissime, realissimeq, are his words. CALVIN, teaching that the presence of CHRIST's Body, in respect of the soules of the faithfull, is TRULY in this Sacrament, and SUBSTANTIALLY received. with whom BEZA and SADAEL doe consent. If this be the Doctrine that the Church of England teacheth and professeth, as it is indeed, I leave you to those that must looke unto you. Yea but it is inexpressible that I say, we need not so dissent from Papists. As if it were a sacrilege, not to jarre and jangle infinitely without

out cause. I may, I see, turne my speech to you, and you will not refuse to take it to yourselves, which I uttered touching the *Iesuite*-*Faction* : *But that the Diuell bred you up in a FACTION, and sent you abroad to do him service in maintaining a FACTION, otherwise you might right well acknowledge, there is no such cause why in this point of the SACRAMENT we should be so distracted as WE and the PAPISTS are, seeing both confesse that which is enough, This is my body ; and contend meerly about the MODUS, HOW it is my body. A point of faith undeniable, though it be unsearchable and incomprehensible. Incomparable H O O K E R, that Puritanomastix, might well say, and you in your right wits would subscribe it, thus : Seeing that by opening the severall opinions which have beene held, they are growne, for ought I can see, on all sides at the length to a generall agreement concerning that which alone is materiall, namely, the reall participation of CHRIST, and of life in his body and bloud by meanes of this Sacrament, wherefore should the world continue still distracted (yes, to please the humours, and serve the turnes of Iesuites and Puritans) and rent with so manifold contentions, when there remaineth now no controversie saving only about the subject, where CHRIST is ? yea, even in this point neither side denyeth, but that the soule of man is the receptacle of CHRIST's presence. It was no blessed speech, in my opinion ; but unworthy*

to be heard in an open *Pulpit*, and *Published* in *Print*, MALEDICTI PACIFICI; *those* that endeavour to *make up* such rents. Be you of that family, if you please. I am for peace and reconciliation, and say still, BEATI PACIFICI; as I have good warrant from CHRIST, and his blessed servant, King JAMES of most happy memorie.

CHAP. XXXI.

The *Author's* acknowledgement of his *error*. Consecration of the elements causeth a change; yet inferres no Popish *Transubstantiation*. The *Informers* out of their element. *Antiquity* maintained. *Figurists & Novellers* condemned.

INFORMERS.

AND againe, No man denieth a change, an alteration, a transmutation, a transselementation, as they speake.

MOUN.

MOUNTAGU.

NO MAN *denyeth* : you doe. But pardon me, I meant it of discreet, moderate, understanding Divines. I should have exempted *you* (I perceive my error) and *such as you*, out of the number. Pardon mee this fault, I will commit it no more. If I have any occasion hereafter to speake of *learned and moderate men*, I will ever except and exempt *you and yours*. I must confesse my error and simplicity : for I would have thought, that in the Sacrament everie man would have confessed a *change* ; that the *consecrated Elements* had beene somewhat more than meere ordinary Bread and Wine. For I did conceive a sacramentall BEEING of them, and not onely a naturall, in their use and designment. *Vbi accesserit CONSECRATIO, de pane fit caro CHRISTI.* And S. AUGUSTINES Saying is common and well knowne, *Accedat Verbum ad elementum, & fiet Sacramentum.* And CYRIL of Ierusalem, *Catech. v.* saith to the same purpose : *Precamur DEUM hominum amantem, ut emittat SANCTUM suum SPIRITUM in res propositas, ut FACIAT PANEM CORPUS CHRISTI, & VINUM SANGUINEM CHRISTI.* For, *quicquid contigerit SPIRITUS SANCTUS, illud ipsum ἁγιασται ὑποκαθίσταται, it is sanctified and changed,* saith S. BASIL in his *Liturgie* : and who is

not of the same minde? Speakeeth he not unto the selfe same purpose? You never heard, it seemeth, of μεταβολή in HIM; not of μεταποιήσις out of THEOPHYLACT in MATTH. XXVI. not of μετασχηματισμός in GREGORY NYSSEN, nor of μετασχηματισμός in HIM, in CHRYSOSTOME, and others. For it appeareth you are not much versed in *Antiquity*; and ignorantly imagine, that, if these be granted, *Popish Transubstantiation* must needs ensue: which if it were so, then that *Popish Minion*, as BISH. MORTON calleth it, were not, as it is, a *Babe* of yesterdaies birth, never heard of in the world for MCC. yeers after CHRIST. but, a change of the elements, that is, *Transmutation* and *Transselementation*, do not inferre, you must knowe, *Transubstantiation*. For in the other two the *matter* remaineth; but in this the *matter* is destroyed: the *quantity* and *accidents* onely remain. There is a *Conversion Sacramentall*, that is, of signification, and of operation and use; as also in the Water of Baptism. And in Conversions that are substantiall, whether by divine power or course ordinary, there is evermore *tertium quid, novum, noviter productum*, out of that which is converted. But in their *Transubstantiation* the Body of CHRIST is not produced anew, nor receiveth any substantiall change. Many be the differences that might be insisted-upon: but I passe them over. The poor men that tendred this for *Poperie*, were doubtlesse out of their ele-

element, and meddled beyond their latchet, or else they may goe to their bookes afresh, studie somewhat more strongly; and then perhaps they will begin to sent it, that *Change, Transmutation, Transelementation*, doe not conclude, as they simply beleeve, *Transubstantiation*. Then that speech of S. CYPRIAN will not relish of anie Poperie; *Iste panis quem DOMINUS Discipulis suis porrigebat, non effigie sed naturâ mutatus, omnipotentia verbi factus est caro. Et sicut in personâ CHRISTI humanitas videbatur, latebat Divinitas; ita Sacramento visibili invisibiliter divina se infundit Substantia*. Nor that Saying of S. AMBROSE, by these puny Divines censured for Popery; as also Mast. MOUNTAGU for approving it, and subscribing to it: *Before Consecration it was bread, common bread; but after Consecration, it becommeth the FLESH OF CHRIST, because then the Sacrament is consummate*. Which did not seem Popery unto Bishop MORTON, pag. 106. The Fathers, saith he, doe note in Baptisme a certaine change. AMBROSE, speaking of the water in Baptisme, saith: *The nature thereof is by Benediction changed*. And hee is produced in the like case for prooffe of *Transubstantiation* in the *Eucharist*. In the margin he setteth down his words thus: *Fortè dices, meus panis est usitatus: sed panis iste, ante verba Sacramentorum, PANIS est: ubi accesserit Consecratio, de pane fit CARO CHRISTI*. The very words by mee re-

recited out of *Lib. IV. cap. 4. de Sacram.* Is this *Popery* in M. MOUNTAGU? Is it good Catholick Doctrine in Bish. MORTON? Hee approveth it, and explaneth it thus; and yet S. AMBROSE (if you can light upon the right edition) saith also of the elements, *Operatorius sermo est, & sunt qua erant, & in aliud commutantur.* But, *esse quod erant*, doth utterly take away and abolish that fiction of *Transubstantiation* unto another nature. *They remained what they were indeed, yet changed in use*, to be Instruments by Faith of Grace, as his owne similitude doth illustrate. *Tu ipse eras vetus Creatura: postquam consecratus es, nova Creatura cepisti esse. Accipe igitur quemadmodum sermo CHRISTI omnem Creaturam mutare consuevit.* It was intolerable insolence in such Ignaroes, to challenge this for *Popery* which they understood not; or else malice *Puritanicall*, to traduce me for *Popery* so publickly, which in that learned Bishop they approve for good Divinitie. In conclusion, you manifest your selves meere *Sacramentaries*, or worse, that denie CHRISTs Body and his Bloud to be in the *Sacrament* (I dare call it so in despite of deduction) of the *Altar*. For you informe against these words as *Popish*. Bee contented with, That it is the Body of CHRIST, and doe not seeke nor desine how it is so, and wee shall not contest nor contend. which GOD forbid the Church of ENGLAND should maintain, said Bishop

shop BILSON. The *Figurists, Significatists, Symbolists*, taught you this Doctrine, who acknowledge nothing, receive nothing, but naked and bare *signes* and *figures*. I must subscribe unto our Church against you, and *them*, and *Papists*; all three. *Transubstantiation*, or the Change of the substance of Bread and Wine in the *Supper* of the LORD, cannot bee proved by holy writ: but it is repugnant to the plaine words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion unto many superstitions. The BODY of CHRIST is given, taken, and eaten in the SUPPER only after an heavenly and SPIRITUALL manner; and the meanes whereby the BODY of CHRIST is received and eaten in the SUPPER, is Faith. ARTIC. XXVIII.

CHAP. XXXII.

Touching CONFESSION.

Information against the expresse direction and practice of the Church of *England*. No new *Popish* custome, but the ancient and pious manner of *Confession*

Qq

for

AN APPEALE

for the helpe and furtherance of
menstrue repentance, and for
the continuing of them in a-
mendment of life, is, may be, and
ought to be urged. How *Confes-*
sion of sinnes to a Priest is requi-
red by the *Church* before the *Re-*
ceiving of the LORDS Supper.

INFORMERS.

WE require men, *saith he*, to make *spe-*
ciall confession of their sinnes unto a
Priest, if they finde their *conscienc**es trou-*
bled with any weighthy matter, eyther
when they be *sick*, or before receiving of
the LORDS Supper.

MOUNTAGU.

BALAM at last went not to fetch divi-
nations, as at other times; but set his
face toward the wilderness: nor these
men to cast on *me* particular calumnies, but
per satyram congested and conjected at a
masse upon the *Church of England*, in pretence
of

of mee. My words are, *It is confessed, that private confession unto a Priest is of very ancient practice in the Church; of excellent use and benefit, being discreetly handled. we refuse it to none, if men require it, if need be to have it: we urge and perswade it in extremis: wee require it in case of perplexitie, for the quieting of men disturbed, and their consciences.* This is my Popery per partes. For warrant whereof, I bring my witnesse and authoritie, the *Injunction, Direction and Practice* of the Church, and of *Bishops* accordingly in the Church. If I have misalledged, falsified, or else misapplied my *Authors* and *Authority*, why am I not taxed for that, and charged with it? If I cyte them truly and faithfully, but they have erred into *Popery*, speake it out, my good Brethren, that they to whom it appertaineth may stand up according, as I hope they will, as I am sure they should, to maintaine, according to their duetie and places, that which their Mother, *Holy Church*, hath commanded in that sort and case to be observed. What that is, let Bishop MORTON speak, and Bishop USHER deliver: no *Papists* I know; and I think none in your opinion. The Bishop of LICHFIELD in his *Appeale*, lib. 2. cap. 14. saith thus: *It is not questioned betweene us, whether it be convenient for a man burthened with sin, to lay open his conscience in private unto the Minister of GOD, and to seeke at his hands both*

counsell of instruction, and the comforts of GODS pardon: But whether there be, as from CHRISTs institution, such an absolute necessity of this private Confession, both for all sorts of men, and for every particular sinne knowne, and ordinarie transgression, so, as that without it there can be no remission or pardon to be hoped for from GOD. And hereupon he reduceth the Differences betwixt Papists and Protestants unto two heads. 1. the Necessity: 2. the Possibility. The PAPISTS impose a Necessity of Confession absolūtè, de jure divino; of all sinnes, with all circumstances: which is a tyrannie, and impossible, and a torture to the conscience. The PROTESTANTS doe acknowledge, saith he, the use of private Confession, but with a double limitation and restraint: the first is the foresaid freedom of conscience; the second, the possibility of performance. And to this end and purpose he reciteth out of BELLARMINE CALVIN'S judgement, thus. *Admittit etiam CALVINUS privatam Confessionem coram Pastore, quando quis ita angitur & affligatur Peccatorum sensu, ut se explicare, nisi alieno adjutorio, nequeat: sed addit moderationem, ut libera sit; nec ab omnibus exigatur, nec necessario de omnibus.* The Councell of TRENT, that Popish Cyrosura, hath decreed Auricular Confession to be of absolute Necessity, from Ordinance divine. and so wee must take it, or incurre their Anathema, if wee care for it. The Master of Sentences saith, without

it there is no way to heaven. In IV. dist. 17. INNOCENTIUS III. denieth Christian buriall unto the not confessed, when they dye. In Concil. Lateranensi. C. XXI. HUGO, de potestate Ecclesie, is bold, hee saith, to speake it. whosoever cometh to Communion unconfessed, be hee never so repentant and sorie for his sinnes, doth, without doubt, receive to judgement. More bold than wise in saying so, I wis : for it is oftentimes a matter of impossibilitie to doe it ; ever impossible to do it with particular enumeration of each sinne, and speciall circumstance in each sinne. Nor was it so rigidly practised of old, as appeareth by LYRA in XVI. XXI. of Levit. nor is there such necessitie of absolute use, nor anie such originall imposition. The learned Bishop of MEATH setteth downe, in his Answer unto the Iesuites Challenge, the state of Confession in the doctrine of Our Church, thus: wee tell him againe, that by the PUBLICK ORDER prescribed in our Church, before the administration of the HOLY COMMUNION, the Minister likewise doth exhort the people, that if there be any of them, which cannot quiet his owne conscience, but requireth further comfort or counsell, he should come to him, or some other discreet and learned Minister of GOD'S word, and open his griefe, that he may receive such ghostly counsell, advice, and comfort, as his conscience may be relieved; and that by the ministry of GODS word hee may receive comfort, and the benefite

of ABSOLUTION, to the quieting of his conscience. whereby it appeareth (saith that learned Bishop) that the exhorting of the people to CONFESSE their sinnes unto their GHOSTLY FATHERS, maketh no such wall of separation betwixt the ANCIENT Doctōrs and Us. And againe, Be it therefore knowne unto him, that no kinde of Confession, eyther publick or private, is disallowed by us, that is any way requisite for the due execution of the ancient power of the Keyes, which CHRIST bestowed upon his Church. The thing which we reject, is, that new pick-lock of Sacramentall Confession, obtruded upon mens consciences as a matter necessary to salvation. So that setting these late Romish aberrations aside, which M. MOUNTAGU also hath excepted; In His opinion, as well as in M. MOUNTAGU's, wee may, as wee doe, advise, and urge the use thereof. And lest this phrase should be excepted against, *Vrging* doth not ever imploy *constraint* or *imperium*; it reflecteth as often upon *argument*, *perswasion*, and *inducement*. Therefore, you that are *Informers* against the Church and me, remember to bee more temperate hereafter, at least for some mens sakes, whom you dare not, cannot, will not censure for *Popish errors*, as you doe M. MOUNTAGU.

CHAP. XXXIII.

Touching the Sacrament of
O R D E R S.

The new religion full of exceptions, though but against *words* onely. *Ordination* acknowledged to be a *Sacrament* by M. CALVIN himselfe. A Sacrament in *lato sensu*. What our Church meaneth, in saying there are but two *Sacraments*.

I N F O R M E R S.

W Hereas his Adversary chargeth our Church to maintain, that no interior grace is given by imposition of hands in the Sacrament of holy Orders, and that this our opinion is contrary to expresse words of our owne Bibles; hee taketh no exception to him for calling it, The SACRAMENT of holy Orders.

MOVN-

MOUNTAGU.

THis is no positive, but negative *Popery*; a sinne, not of commission, but omission. *Not to take exception*, no *Peccadillo*, but a capitall crime with *Puritanicall* quick-silver Spirits, whose service unto GOD is performed by *taking exception* against all things that sute not with their fancy. Else, what maketh it so hainous an offence with them, *to take no exception* at a terme, or a word? We brabble not for *words*; our difference is for, and about *things*. Contentions may be multiplied beyond all degrees of bounds, moderation or measure, and that in things needlesse, and to no purpose oftentimes. You foment this humor more than you need, or shall have thank for of the PRINCE OF PEACE, that call us out still unto direct Contestation, and censure us for *Papists*, because wee are not so contentious nor brabbling as you would have us. For heer what need you quarrell the not excepting against the terme *Sacrament*? It was not proposed whether *Ordination* were a *sacrament* or not; but whether in that which they call the *Sacrament* of *holy Orders*, and the Church of England, at least, *holy Orders*, any *interior Grace* were given by *imposition of hands*. Iust as not long since you sought a knot in a rush for using the like phrase of *sacrament of the Altar*:

So

So, if being to say somewhat against *Transubstantiation*, I doe not quarrell the *word*, I am a *Papist*, though I dispute never so earnestly against the *thing*. See how apt and disposed men are, that love faction and division, to take hold and fasten upon any thing to maintaine it.

But I can otherwise excuse my selfe, and I beleeve shall not finde them in the *excepting* humor for it. Know then, *Sirs Informers*, I durst not *except against the phrase*, for feare of drawing more sifs about my eares than my owne, *viz.* of all YOUR DIVINES (and they are *μυεθολοι*) whom you call CALVINISTS. For have you not read it? or doe you not remember it, what BELLARMIN hath said, that CALVIN admitteth *Ordination* for a *Sacrament*? And BELLARMINE doth not belie CALVIN; for he doth so indeed. These are his words, *lib. IV. ca. 19. sect. 31. Superest Impositio manuum: quam ut in veris legitimisq; ordinationibus Sacramentum esse concedo, ita nego locum habere in hac fabulâ, &c.* How that is, and in what sort, he expresseth himself, *lib. IV. cap. 14. sect. 20. Nam impositionem manuum, quâ Ecclesia Ministri in suum munus initiantur, ut non invitus patior vocari Sacramentum, ita inter ordinaria Sacramenta non numero.* He admitteth it a *Sacrament*, but not an *ordinarie Sacrament*. No *Papist* living, I think, will say or desire more. It is not for *all*, but for *some*. Which Saying of his is semblably expressed

in that short, small, but perfect *Catechisme* in our *Communion-Book* : where the Question being asked, *How many SACRAMENTS are there ?* the Answer is made, *Two onely as generally necessary unto salvation*; not excluding others from that name and designation, though from the prerogative and degree. For, touching *sacramentall unction*, it is observed out of M. H O O K E R, that in the Writings of the *antient Fathers*, all *Articles* peculiar unto Christian faith, all *Duties* of Religion containning that which sense or naturall reason cannot of it selfe discern, are commonly called *Sacraments*. And this is not denied by B. M O R T O N.

Pag. 339.

For if wee should speak of improper Sacraments, faith hee, *which are mentioned by the antient Fathers*, our *Adversaries* would not deny, that *not onely seven, but seventy times seven Sacraments might bee named*. Therefore, for the Church of England's sake, be good to Master M O U N T A G U in this sinne of omission; and unto the Church of England, for the *antient Fathers* sakes; unto them and unto all, for B. M O R T O N's and M. C A L V I N's sake, who is the Father of *your Divines* called *Calvinists*; who for *Orders* (will you suffer them to bee called *Holy* ?) goeth as farre as may be, both for force, and for forme of administration: as if *Ordination* did, in his opinion, consist in relation unto some such gift or grace *supernaturall*, as onely G O D can bestowe; being the
pow-

powerfull meanes of G O D, though in different degrees, unto eternall life. It followeth.

CHAP. XXXIV.

Information against the *Church-Booke of Ordination*; which acknowledgeth the giving and receiving of the HOLY G H O S T in *sacred Orders*: so that *Priests* have that *interior grace & power* conferred upon them for the dispensation of Divine mysteries, which *others* have not.

I N F O R M E R S.

BUt denieth our Church to hold any such opinion. These are his words: This indeed is contrary to expresse words of our Bible, and therefore directly contrarie to our opinion, doctrine, & practice. CHAP. XXXVIII. fol. 269.

MOUNTAGU.

COUNTERFEYTING at length will be dismasked, and Hypocrisie appeare in the true comportment. For heer, *Sorex suo se indicio*. The Ape discovers himselfe to bee so, by cracking of nuts: so doe these men, who, what, and what *Side* they are of; *Puritans* in Faction, and engrayned in their affection that way, howsoever pretending *conformity* by *subscription*. For what is that, trowe ye, that M.MOUNTAGU denieth *our Church* to hold? which these *Informers* and their Abbetters hold not? which they deny? which in their opinion is *Popery*? The Gaggers imputation upon *us* and *our Church*, was, that *in the doctrine of the Church of England, no interior Grace is given by imposition of hands in the Sacrament of holy Orders*: In effect, that when it is formally and solemnly said, RECEIVE THE HOLY GHOST, this is but idle, and without effect. This imputation M.MOUNTAGU denieth to be true and just, and affirmeth, that in the *resolution and doctrine of the Church of ENGLAND, by imposition of hands, internall Grace is conferred*. Now these these good *Informers*, have presented to be a *Popish* error, namely, the *publike* and by *Parliament* established and authoris'd *doctrine* of *our Church*. So said their grand *Patriarches* and *Fathers* before them; the

the *Puritan Undertakers*, and *Complayners* unto *Parliament* also, against the doctrine and discipline of the CHURCH. *Papisticus quidam ritus*, are their owne words, *stultè quidem ab illis, & sine ullo Scripturæ fundamento institutus, & à discipline nostræ authoribus*, pace illorum dixerim, *non magno primum judicio acceptus, minore adhuc in Ecclesiâ nostrâ retinetur.* Eccles. discipli. pag. 53. They say, *wee cannot give the HOLY GHOST*, and therefore *we doe foolishly to bid men RECEIVE it.* And yet these men, that are of the Clergy, M. YATES and M. WARD, have subscribed, I hope, *That interior Grace is given*, that is, *the HOLY GHOST is given in Ordination*; who present M. MOUNTAGU as a *Papist* for saying so. How can these *Priests* answer the one Act, or the other? When they entred into *Priesthood*, their profession was then amongst other things acknowledged and subscribed, that *the booke of ordering Bishops, Priests, and Deacons, contayneth nothing contrary unto the Word of GOD*: and yet now it contayneth. For this is expressly contayned there, which M. MOUNTAGU amongst other points of *Papery* delivereth, *That interior Grace*, that is, *the HOLY GHOST, is conferred in HOLY ORDERS*; and that this is the opinion, doctrine, and practice of the Church of England. I may and do conclude with the VIII Canon against them; leaving the execution, which I hope will not be neglected, unto Au-

thority. The Canon is, whoſoever ſhall hereafter affirme or teach, that the forme and manner of making and conſecrating Biſhops, Priests, and Deacons, containeth any thing in it contrary to the word of GOD, let him be excommunicate IPSO FACTO. Theſe men have affirmed it in moſt publick maner: for Popery is contrary to the word of GOD; and they have imputed Popery to me, for ſaying as I and they have ſubſcribed. I referre it to Them unto whom it belongeth, whether they ſtand not therefore excommunicate; not to bee reſtored untill they repent, and publickly revoke ſuch their wicked errors: the Censure of the Canon. But I proceed from Ordination to Execution of Priesthood; from the Originall denied, unto the Miniſteriall part rejected alſo by them: and ſo I ſhall have done with them.

CHAP. XXXV.

*Touching power of Priesthood
to forgive Sinnes.*

*Priests have power to forgive ſins,
not originally, but miniſterially.
The Doctrine of the Ordination
and*

and *Communion Book* for publick and private *Absolution*. The *In-formers* to lose the profits of their livings, and to be *imprisoned without baile*, for declaring against it.

INFORMERS.

THIS is the Doctrine, *saith hee*, of our Communion-Booke, and the practice of our Church accordingly, that Priests have power not only to pronounce, but to give Remission of sinnes. CHAP. XI. Pag. 78. 79.

MOUNTAGU.

FIRST be pleased, whosoever shalt view or reade this *Apologie*, to take the true state and *Tenent* in the point informed against by these *Promoters*. It was imposed by the *Gagger*, as a doctrine authoris'd in our Church, *None but GOD can forgive sinnes, or retaine them*. It was answered by me, that in some sense it was true, *None else can doe it, viz. by authority and right originall*, because all sinne is properly committed against GOD;
Tibi

Tibi soli peccavi : and that in some sense also it was not true. For *by delegation others also might doe it ministerially*. GOD doth forgive them by the ministry of men. The *Priest*, to doe this, hath *power* conferred upon him by GOD in as ample sort as he or any man can receive it. And that this was indeed *the doctrine of our Church*, I proved by the witnesse of an enemy, and therefore the stronger; producing the verdict of a *Papist*, who confesseth, that *Protestants* hold, that *Priests* have *power*, not only to *pronounce*, but to *give remission of sinnes*. which seemeth to bee the doctrine of the COMMUNION BOOKE in the visitation of the sick. where the *PRIEST* saith, AND BY HIS AUTHORITY COMMITTED UNTO MEE, I ABSOLVE THEE FROM ALL THY SINNES. This is my relation hitherto, of what I finde. So that heer is committed *crimen falsi* by these *Informers*. I relate what one of that Side saith; I say it not my selfe, but only recognize the truth of his relation, which I could not deny. For in the visitation of the sick, in the *Communion-Booke*, the doctrine and practice is as hee relateth it. So that were it not justifiable which is heere reported, these honest, faithfull *Brethren* had put a trick upon mee, namely, an Assertion for a bare Relation; as if I had justified what I doe but report. But it is justifiable: it is the doctrine and practice of the Church of England

land. The Bishop of *Meath* was of that opinion, *Pag. 109.* against a *Iesuites challenge*; He hath done us open wrong in charging us to deny, that PRIESTS HAVE POWER TO FORGIVE SINS. And hee giveth a reason irrefragable; *whereas the very formall words which our Church requireth to be used in the Ordination of a Minister, are these*: WHOSE SINNES THOU DOST FORGIVE, THEY ARE FORGIVEN; AND WHOSE SINNES THOU DOST RETAINE, THEY ARE RETAINED. The execution of which authority accordingly is put in practice in the *Visitation of the sick*. And no man can say more, or come more fully home unto *Papery* in this point than Bishop MORTON in his *Appeale*, *Pag. 270.* And indeed the POWER OF ABSOLUTION, *whether it be GENERALL or PARTICULAR, whether in PUBLIKE or in PRIVATE, it is professed in our CHURCH; where both in our PUBLIKE SERVICE is proclaimed pardon and Absolution upon all penitents; and a PRIVATE applying of PARTICULAR ABSOLUTION unto Penitents by the office of the MINISTER.* And greater power than this, no man hath received from GOD. In as much then as these *Informers* declare and speake against some part of the *Communion-Booke*, in the *Visitation of the sick*, for *Absolution in remission of sinnes*; and that they stand convicted thereof *per evidentiam facti*, by statute of 1. of Elizabeth.

zab. they are to lose the profits of all their spirituall promotions and benefices for one yeare, unto the KING; and without baile or maineprise, to suffer imprisonment for halfe a yeare. If they are not beneficed, their indurance is the longer: the punishment allotted, is, one whole yeares imprisonment. which it were not amisse, that Authority would deservedly inflict upon them, to teach them better manners hereafter, than to call that a point of Popery, which is apparant, and confessed to be the expresse and avowed doctrine and discipline of the Church, confirmed for performance by Act of Parliament. I leave the censure of their deserts unto Authority, whom it toucheth; and proceede to the next Information upon the same point, though with some addition.

CHAP. XXXVI.

Priests onely, and none other, have commission from CHRIST to forgive sinnes. The extravagancies of Puritans and Papists both in this point.

I N F O R M E R S.

ANd a little after; It is confessed, that all Priests, and none but Priests, have power to forgive Sinnes. CHAP. XII. Pag. 83.

M O U N T A G U.

ANd is it not so *confessed*, when by *public* warrant in *Ordination*, that *power* is given unto all *Priests* to do so, in those *solemne* words of *Ordination*, WHOSE SINS YOU FORGIVE, THEY ARE FORGIVEN ? and unto *none but Priests*, because *none* have else such *Ordination* ? If this bee not *confessed*, I will put my selfe to you to school, to learne and to know what is *confessed*. The fact is apparant, you cannot say nay : haply you will, nay, certainly you do question, *Quo jure, quàm rectè* it is *confessed*. The truth is, you cannot deny the thing. But with you *Puritans* this doctrine and *practice* of the *Church* is held to be *Popery*. And heer you inferre necessarily, that *Priests* have no more *power* to doe this, than *Lay-men* have. For what else can you mean by, *And none but Priests*, but eyther, that neyther *one* nor *other* have that *power*; or else, that *one*

as much and as great as *other* ? To which you incline, I cannot say assuredly. No great difference : for both are exact *Puritanisme* : you cast *Confession* upon both one and other. Any *Lay-man* may heare it as well as a *Priest* : and therefore it is probable, you will not be very precise for *Absolution*, to conferre it on a *Lay-man*, as well as on a *Priest*. So the *power of the keyes* are to both alike in equall assise. But Sirs, *Absolution* is a part of that *Priestly power*, which could not be given by Men or Angels, but onely and immediately by *Almighty GOD* himself ; a part of that *paramount power* which the *GOD* of glory hath invested mortall men withall. In which respect, and not otherwise, as some claime, it hath beene said, *The head of the EMPEROR hath been subjected unto the PRIEST'S hands*. In which regard, no earthly power is of equall value and assise unto it ; as not onely the *ANCIENTS* (you shall have a Catalogue of them if you desire it), but Bishop *MORTON* confesseth. None can arrogate this *power* and *authority* unto himself : none can bee invested with it, but by *commission*. *Priests* onely have this *commission* from *CHRIST* ; unto whom hee said, *As my Father sent me, so send I you* ; and, *Receive you the holy Ghost : whose sinnes you remit, they are remitted, &c.* This *commission* (as they may doe any) those that have it under scale
in

in good warrant, may abuse. And so they have done in the Church of *Rome* : but that *abuse* doth not evacuate the *commission* ; not in the Exceeders and Transgressors, much lesse in them that exceed not. They have abused it : for saith one, *Sacerdos utitur ipsissima CHRISTI potestate in remittendis peccatis*. it is BULLENGER in *Diatribis*, Pag. 267. that is, *Primaria, authoritativa*, if it be *ipsissima* ; not *secundaria & delegata*. For our late Masters in the Church of *Rome* doe fasten the efficacie of *forgiving sinnes*, unto the externall word pronounced by the *Priest*. For, saith SUAREZ, *Sacraments have* To. 3. d. 2. § 2. a *PHYSICALL efficacy in conferring grace, as CHRIST'S humanity had in working miracles*. And therefore no marvell if they abate *Contrition*, by acquiring onely, as sufficient and enough, a kinde of *overly desire* to serve GOD anew ; such as the *Schoolemen* call *vellèity* : no full resolved purpose, no matter for it ; no deep sorrow or *Contrition*. And therefore are they so facile in *Absolution*, so casie and often childish in *Satisfaction*.

We professe and beleeve, that *none can forgive sinnes but GOD*, by expiating, wiping out, blotting away ; and purging ; that no man can forgive them *absolutely, authoritatively*, by *primer* and *originall power* ; that *Priests* have *delegated power* from GOD to reconcile unto him, by preparing of them by the Word and

Sacraments to repentance, to bee capable of *forgivenesse*; first, to chafe and prepare the wax to receive the *Seale*; then, as *Officers*, to set to that *Seale*, to pronounce them *absolved* in the name of *CHRIST*, and actually to *absolve* them, so farre as *Ministeriall Power* can extend, *qui non ponunt obicem* by unbeliefe or irrepentance. The phrase of the *Ancients*, and even of the elder *Roman Schooles*, was this, and no otherwise: *Sacerdos absolvendo confitentem pronunciat absolutum, non remittit peccatum*. And again, *Sacerdotes dimittunt ostendendo & manifestando. Habent se, ad modum demonstrantis, non directè, sed dispositivè*. And that because *ea adhibent per que DEUS dimittit peccata, & dat gratiam*. To conclude; the *Master of their Sentences*, their ancient *Ritualls*, their formall words of *Absolution*, taught them better doctrine than now they teach. *Aliter DEUS solvit vel ligat, aliter Ecclesia. Ipse enim per se tantum dimittit peccatum, quia animam mundat à maculâ interiori, & à debito mortis æternæ solvit. Non autem hoc Sacerdotibus concessit, quibus tamen tribuit solvendi & ligandi, id est, ostendendi homines ligatos vel solutos, potestatem. Vnde DOMINUS leprosum sanitati prius per se restituit: deinde misit ad Sacerdotes, quorum judicio ostenderetur solutus*. Setting some rigorous *Puritans* aside, that like no Religion but one of their owne making, and yet in all
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probability would not hold that long, I think there are few *Calvinists*, as you call *your Divines*, that will wrench at this. So that it must unavoideably be one of these two, The good men either know not the *Tenet* of their owne *Doctors* and *Divines* of the more temperate sort, and that also established in the *Church of England*; or covertly mislike the one and other: but daring not doe it openly, and give the whole *Church* the affront so palpably with a brazen forehead, they undertake it by traducing M. MOUNTAGU for a PAPIST, whom they knowe to be no PURITAN. thus wounding their *Mother* through their *Brothers* sides.

CHAP. XXXVII.

THE CONCLUSION.

The issue of YATES and his FELLOW-*Informers* fond Accusations. Other flying reports and defamations neglected. The *Authors*

thor's humble submission unto
the *Church of England*, and to
His most sacred MAJESTIE.

THUS farre these *Zealous Ones* have uncharitably *informed*; and have made a great noise and hubbub in the Church and State, of *Errors, Dangerous Errors*, GOD knoweth how farre, or wherein; *Arminianisme, Popery, taught and delivered by M. MOUNTAGU*. Much *suspected*, nothing yet *proved*. Great clamors and outcries of I know not what, or wherefore: as if ANNIBAL were *ad Portas*, and *Popery* ready to be restated in Church and *Common-wealth*. So the Beacons are fired by certaine franticke fellows that are frighted with Pannick feares, and by them the neighbouring countries are disturbed without cause. A field of Thistles seemed once a battell of Pikes, unto some Discoverers of the Duke of *Burgundy*. You can apply what I exemplifie. I goe no farther, but leave you to your selves; and if it bee possible, unto more charitable conceits of those that deserve no other imputation, but, THEY ARE NO PURITANS: which GOD in goodnes keep out of this *Church and State*, as dangerous as *Popery*, for any thing I am able to discern: the onely difference being,

being, *POPERY* is for *Tyranny*, *PURITANISME* for *Anarchy*: *POPERIE* is originall of *Superstition*; *PURITANISME*, the high-way unto *Prophanēnesse*; both alike enemies unto *Piety*.

Other *Accusations* there are that walk in corners, and fly abroad by Owle-light, as Bats or Beetles do, *σκοταροῦντες*. Nor would I have regarded those idle *ARTICLERS*, those that in their *Informations* have carried themselves so magisterially, upon Ignorance and Malice one way, but Presumption and Opinion of their owne knowledge another way, being but *Ἀβυσσολόγοι*, as *TATIANUS* would call them; but that they professed themselves publike *Promoters*, and exhibited *Informations*, *ut de rerum summâ*. It was my part and duty, not to neglect my owne innocencie, but to discover and lay open their predominant frensies to view in some part, and ignorant stupidity in common Tenents.

THEM, MY SELFE; whatsoever I have said, or done, or shall heereafter doe any way; *libens, merito, more Majorum*, now and ever I have, I doe, I will referre and submit, and in most lowly devoted, humble sort, prostrate upon bended knees, unto this *CHURCH of England*, and the true *DEFENDER* thereof, his *MOST SACRED MAJESTIE*; humbly craving that *Royall Protection*

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which

AN APPEALE,&c.

which sometime WILLIAM OCKAM did
 of LEWES of *Baviere* the *Emperor*; DO-
 MINE IMPERATOR, DEFENDE
 ME GLADIO, ET EGO
 TE DEFENDAM
 CALAMO.

FINIS.



